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COLLECTIONS
OF
CAYUGA COUNTY
HISTORICAL SOCIETY.

AUBURN, N. Y.

NUMBER TWO.

1882.

FOURTH AND FIFTH

ANNUAL ADDRESSES.

Historical Sketch of Friends

IN CAYUGA COUNTY, N. Y.

INVENTORS AND INVENTIONS

OF CAYUGA COUNTY, N. Y.

WITH ILLUSTRATIONS AND SUPPLEMENT.

AUBURN, N. Y.

1882.



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CONTENTS.

	PAGE.
FOURTH ANNUAL ADDRESS, - - - - -	9
BY CHARLES HAWLEY.	
FIFTH ANNUAL ADDRESS, - - - - -	29
BY CHARLES HAWLEY.	
HISTORICAL SKETCH OF FRIENDS IN CAYUGA COUNTY, N. Y.,	
WITH APPENDIX, - - - - -	49
BY EMILY HOWLAND.	
INVENTORS AND INVENTIONS OF CAYUGA COUNTY, N. Y., - -	93
BY CYRENUS WHEELER, JR.	
WITH ILLUSTRATIONS BY FRANK R. RATHBUN.	
SUPPLEMENT TO INVENTORS AND INVENTIONS, ETC., - - -	183
BY DAVID M. OSBORNE.	

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FOURTH ANNUAL ADDRESS,

BY CHARLES HAWLEY, D. D.

FEBRUARY 22, 1881.

ADDRESS.

It is to History, in regard to dignity and authority, that Lord Bacon assigns the pre-eminent place among human writings. "For, to its fidelity are intrusted the examples of our ancestors; the vicissitudes of things; the foundations of civil policy and the name and reputation of men." "But," he adds, "the difficulty is no less than the dignity. For to carry the mind in writing into the past and bring it into sympathy with antiquity; diligently to examine; freely and faithfully to report, and by the light of words to place, as it were, before the eyes, the revolutions of time; the characters of persons; the courses and currents of actions, is a task of great labor and judgment, rather because in ancient transactions the truth is difficult to ascertain, and in modern, it is dangerous to tell."

All that is here said of the dignity and difficulty attending historical memoirs, applies with force to the purposes of our organization; for it is only as local history is ample and accurate that the material exists, to give general history either dignity or value. It is, moreover, no easy task, as I hardly need remind you, to keep up a vigorous historical society, especially in a community so youthful, comparatively, as our own—not yet having completed its first century. We may have been too busy making history to think much of collecting its annals, and too near, perhaps, the generation that opened for us through the wilderness the path of civilization, fully to appreciate their work.

At the best, however, we can hardly expect any thing like popular enthusiasm in the slow and patient endeavor to garner the materials of history. We must still be content with the active enlistment of the comparatively few, whose tastes lead them in this direction, or who place some proper estimate upon the future value of such labors. The number possessed with the true historic spirit, is small, and they are fewer still who have both the inclination and the means, with the leisure, to gratify it. I do not know that we have even one among our forty or fifty members, who ranks as an enthusiast in such matters; while it is not too much to say that the body of our membership is in hearty and growing sympathy with the objects which the Society has in charge. With our present numbers we have been able thus far, to maintain a healthy organization, and have much to show for our labors. But in the growing demands of the work, we would be much encouraged and helped by larger co-operation on the part of our citizens, who have with us a common interest in what we aim to accomplish. We need, perhaps, to be less modest in urging our claims as a Society upon the public favor, and more diligent in personal solicitation, to increase our membership. These claims are easily recognized. The work entrusted to the Society must commend itself to every intelligent citizen throughout the County. Whatever is valuable in our various enterprises, religious, social or industrial, and whatever of benefit has accrued from them, it is the province of this Society to rescue from oblivion, and embalm in the memories and gratitude of men. What has thus been worth doing, is worthy such preservation, and what was not so well worth doing—all of fact and incident which reveal the weaker side of human nature and even the worst side of human life—alike serves the purposes of impartial history. There may be wisdom as well as warning to be gathered from the errors and mistakes of those who

have preceded us. History is a good tonic for that morbid despondency which despairs of the times and laments the "good old days," never to return. Its atmosphere is healthy and bracing; and though it disrobe the past of the enchantment which distance of time no less than of space, lends to the view, it serves also to present the real and the true in forms most instructive and striking. It is this large teaching of human experience gathered from the widest fields of human action, that is the province of history; and he who studies its lessons most devoutly, is best furnished to act well his part in all that concerns present duty.

As for our own immediate field of inquiry as a Society, the more we work it, the richer we find it in historic wealth. By means of researches made within the last three or four years, and mainly under the auspices of the Society, we have come into larger knowledge of the people who held this ground for centuries preceding its settlement by the white man, and have traced the presence among them of the first Europeans who ever trod this soil: the object and various motives which impelled the adventurers, their heroism and their failure, and have become familiar with some of the scenes of one of the great dramas of history, enacted within the limits of our own county, along its lakes, which are still the pride and beauty of the region, and by the very stream that flows through and has created our city, whose banks resound with the industries which have rendered Auburn famous in distant parts of the world, for invention and intelligent enterprise.

It would appear, at first thought, that the early settlement of a region like this could have had little in common with its present condition. We look back almost a hundred years, since a new civilization took possession of this territory. The aboriginal race had hardly been dispossessed of the soil, when single families without concert, only a common

impulse to better their condition, began to find their way thither from the Eastern States and the Eastern portion of this State; and soon neighborhoods are formed and compacted, followed by villages as centers of trade and the arts of life; and these, where fortunately located with facilities for growth, becoming prosperous cities, until the whole scene changes from semi-barbarous life to cultured and progressive society.

The difference in some aspects is great. There is an indescribable fascination at this distance of time in the story of pioneer life, often as it may be rehearsed. Its dangers, privations and hardships over against the security and comfort and plenty in which we dwell, invest it with a romantic, often heroic interest. The contrast it presents to all modern improvement in the face of the country: in dwellings, churches, public buildings, stores, manufactories and whole social and industrial economy, is very wide. But in all that makes up the ground work of life, they stood on the same footing on which we stand to-day. They were as happy, as contented, and as successful, in their straitened conditions, as are the people who succeed them. That they were wiser or more virtuous, is not to be claimed. The vague impression sometimes cherished of the superior goodness of a past generation, is one which a closer knowledge often dissipates, and we learn that human nature retains its characteristics amid all external changes. The more we know of what has been, the more pertinent the advice of the wise man: "Say not then, what is the cause that the former days are better than these; for thou dost not enquire wisely concerning this." The people of former days lived and acted in their circumstances, very much like the people of the present day. If they appear to have practiced the more homely and frugal virtues to our disparagement, I am disposed to think it was from necessity rather than choice. They were as extravagant in all direc-

tions as their means would permit. They sought pleasure and personal gratification by the methods open to them. They were no more temperate or self-denying, no more strict in their morals or piety than the same classes of persons now. They were open to aspersions among themselves for their pride and ostentation and factitious social distinctions, quite like those to which we are accustomed.

A curious instance of this I find in a pamphlet which recently fell into my hands, printed by an indignant citizen of Auburn in the year 1828, some fifty-three years ago. It is a vigorous protest at what the writer deemed a most unjust abridgement of the liberty of speech, because he was not permitted on occasions of public worship, to ventilate some very sincere though singular opinions. After repeated attempts at such interruption of religious service, from which he could not be persuaded to desist, he was arrested and convicted in a civil court, though for prudential reasons the penalty for the offence was not exacted. In his appeal to the public against the rank injustice, he is very severe upon both the churches and ministers for their gross departure from the simplicity of Gospel truth and Christian life,—notably St. Peter's, then under the rectorship of the gentle and scholarly Dr. Rudd, and the First Presbyterian still favored with the pastorate of the fervid and eloquent Dr. Lansing. He arraigns these two congregations, before the bar of public opinion on several distinct charges; but what is particularly noticeable is the onslaught he makes upon their “pompous, costly and gorgeous church edifices; furnished with luxurious and unseemly extravagance, shutting out the poor, and even driving them into dissipation and infidelity;” and last of all upon the profane intrusion of choir singing in divine worship with tunes more fitting the stage than the house of God. Indeed, thought I, while reading these things, and more of the same sort, are these the good

old days of pious simplicity I have heard so much about, and from which we have so far degenerated? It sounded so much like an echo of the talk of to-day, that I confess it was some relief to know that church extravagance with fashionable, operatic church music, did not originate with this wayward generation, but belonged likewise to those gracious times!

In truth, all these things are to be judged relatively to time and circumstance, while a just comparison drawn between the Auburn of 1828 and the Auburn of 1881, would not only show what is so patent to all, this increase of material prosperity, but reveal at the same time a substantial improvement even in those aspects in which modern society is thought to be most open to criticism.

I met, only the other day, with an article in an English review, which illustrates in this precise way, social progress in this country. The writer is an American who has spent the large part of his life abroad, and on revisiting his native New England village, compares its present condition with his memories of it fifty years ago. He reproduces with a picturesque vividness, the quaint little town, built on two streets which crossed at right angles, giving it the name of "The Four Corners," with its rival church edifices, two in number, and both innocent of comfort, much less of luxury; its small one story district school house, and more stately academy; its ugly, yellow-painted town house, where all matters of local government and general politics were discussed and settled, and its taverns and miscellaneous stores, where citizens commonly spent their evenings to talk and drink over the events of the day. Drinking was universal, and liquor selling the most profitable branch of business. Nothing could be done without the aid of rum, not even the holding of an ecclesiastical conference as the old account books show, without a plentiful supply. The annual militia muster which combined the pomp of war with the gaiety of a

holiday, was the principal amusement. The people lived very plainly ; were industrious and frugal if not temperate, while there was an educated class, who would have done honor to the most cultivated society of the time.

This was the village as pictured in the memory of the non-resident American, who returns a half a century later, to find it a thriving railway centre, its streets adorned with choice shade trees and lighted with gas ; its dwellings and public buildings greatly improved in comfort and architecture, with no signs of poverty, but apparent thrift everywhere and comparative luxury. There was not a liquor shop in the town, but instead a savings bank, a free public library, several literary societies, with stated courses of popular and scientific lectures. Religion and culture had kept pace with material progress and the change from fifty years before, was as striking as it is suggestive.

But what makes the testimony of this writer the more interesting is, that to him, his native village was only an illustration of similar changes which met him every where, indicating the social progress of the country within that period, the exceptional instances being largely due to foreign ideas, customs and influences, the tendency of which is to bring down the general standing of intelligence and morals.

The value of our historical literature, as I have said, depends on its fidelity to truth. The narrative may be colored by prejudice, without violence to the facts. The coloring will be easily detected ; and the philosophy can be separated from the substance of the history. I know of nothing more readable or trustworthy in natural history than the facts which Mr. Darwin has gathered and arranged out of the life and habit of the whole animal kingdom to sustain his peculiar theory of evolution. But though I confide in the candor and fidelity to existing facts, characteristic of that eminent naturalist, must I therefore accept his theory

of the origin of man? We know beforehand that it is not the matter-of-fact world, whither the novelist or the dramatist would take us as we surrender to the fascination; but an ideal world into which his imagination transports us and we enjoy the excursion the more for that very reason. History is separated from Romance by sharp and rigid lines; and these are becoming more and more distinct. The ready belief once accorded to whatever assumed the dignity of historical narrative, has passed away. Much of the earlier Grecian and Roman history proves to be legendary and fabulous. It is not very long since the story of Romulus was scarcely less questioned in our schools, than the landing of the Pilgrims at Plymouth, or the Declaration of Independence. All ancient historical writers once stood upon the same footing and were regarded as equally credible. All parts of the same author were supposed to rest upon the same authority. A blind, indiscriminate faith,—acquiescence rather than belief—embraced equally and impartially the whole range of ancient story, setting aside perhaps those prodigies which passed for embellishment to relieve the otherwise tedious narrative.

But all this is changed. The present century, if it did not give birth to, has largely developed, a new science, the science of historical criticism which has revolutionized the study and whole groundwork of history. It has reversed at many points the views once held of the nations and races of the ancient world. A new antiquity may be said to have been reared out of the old; and while very much that was unreal has vanished at the touch of the critic's wand, a fresh revelation has taken its place. I would not say that the destructive criticism which has made havoc with long accepted beliefs, has not erred on that side. The tendency, as is quite natural, has doubtless been to the extreme, where there was so much rubbish to be cleared away. But this is a tendency

which takes care of itself in the long run; and the new fabric with fairer proportions and firmer foundations is sure to rise out of the fragments of discarded systems whether of philosophy or fact.

The spirit of critical inquiry, however, is just now most active in archæological research, involving the distribution of races over the globe, relative priority of occupation and so the antiquity and origin of man. On such a broad and obscure field of investigation, and entered upon so recently, we must wait with patience for definite results. Some startling opinions have from time to time been given out with no little assurance, which later developments have shown were hasty if not groundless. Nothing has as yet been brought to light which justifies the belief that man existed prior to the human period as defined in the first chapters of Genesis, confessedly the most ancient writing in the world, and which as Bunsen says, has no appearance of exaggerating its own antiquity. Assuming that it gives the true origin of man, there was no need of interminable ages for his development; and the children of the men who built the ark and the tower of Babel could build Thebes, Memphis, and the Pyramids, within the time which the received chronology allows between the flood and the era of these monuments. As early in the book of Genesis as the fourth chapter, mention is made of the invention of instruments of music, of artificers in brass and iron, and certainly such a structure as the Ark is described to have been, implies an advanced state of the mechanical arts. The immediate descendents of Noah, built cities and founded mighty empires. The men of Shinar knew how to build stupendous fabrics of brick and mortar. If then we receive this Book of Genesis as a true though concise history of the antediluvian world, we have the data to account for the early development of human art, without recourse to undefined and fabulous ages in which man crept

from kinship with the brute, to dominion over the earth. The theory that the human race began its existence at the lowest stage of barbarism, is neither demanded nor warranted by any known facts. On the other hand, the evidence is, that barbarism, wherever found, is a decline from a previous state of civilization.

The most remote races whose history can only be gathered from their graves, their habitations and implements, by no means indicate primitive man to have been the rude creature some would make him. The pre-historic men, of whom we know any thing, appear to have been the superiors in physical structure, and mental power, if the skull is any measure of comparison, and in the arts of life, to some later peoples, whose history is known. The oldest human skulls as yet found are among the largest, and indicate if not a highly cultivated, certainly a powerful race of men, confirming the earliest scripture records that there were giants in those days; and may, for all evidence to the contrary, belong to no older period than the antediluvian times when "the wickedness of man was exceeding great upon the earth." All this is against the idea of a progressive development of man from an inferior origin.

It would appear, moreover, that the same general features belong to this pre-historic civilization, wherever it is traced in any part of the world. Similar implements, weapons and utensils of the same materials and general style of manufacture, indicate its general supremacy. In modes of architecture for dwellings and for military defence, the differences are no greater than those which now belong, in the same regard, to essentially the same grades of civilized life. The men of the Stone Age, who occupied the old world and passed away before the dawn of history, were very like the people in possession of this continent when first discovered

by the Europeans.¹ The same form of the flint arrow, the same style of stone hatchet found in the graves of the unknown warriors of the pre-historic race that occupied Britian and France, were the weapons in use by the North American Indian when first known to the white man; while in the then unexplored mounds of the lower Mississippi and the valley of the Ohio, extending into parts of Western New York, lay concealed the relics of a people who had preceded the tribes then in possession of the New World. These ancient mounds have since yielded some of their treasures to the archæologist, leaving little doubt of the close affinity between those who built them in physical character, in their habits, social institutions and religious beliefs with the pre-historic men of the old world. They worked not only in stone and clay but also in copper and silver, as seen from their implements, utensils and ornaments. They were acquainted with the rich mineral deposits along the banks of Lake Superior as attested by ancient excavations in which are found the stone mauls and picks and decayed wooden shovels of these ancient miners. They were not only tillers of the soil, but give proof of artistic skill as weavers, potters, and to some extent workers in metals, while the monuments they have left behind indicate industry and power. In no respect, however, do they seem to have been the superior of the peoples who succeeded them, in their weapons, or many of their implements, though doubtless the ruder forms of these may have survived, while the more skillful and delicate products may have mouldered and perished. Their mound-village sites, from which their habitations and defences have disappeared, with their sacrificial burial places, sufficiently distinguish them from the roving and unsettled

¹ See "Fossil Men and their Modern Representatives," in which the author, Principal Dawson, of the McGill University, has done most excellent service in employing existing information as to American Races, "to illustrate and explain conditions long since passed away in the Eastern Continent."

tribes who disputed with them their ancient possessions. Dr. Wilson in his "Pre-historic Man" gives an illustration of an ancient burial place discovered near Brockville, C. "Here were buried about fourteen feet below the surface, twenty skeletons, arranged in a circle with their feet toward the centre. Some of the skeletons were of gigantic proportions, but their bones had well nigh crumbled into dust. With these were found well made spears and chisels of native copper, stone chisels, gouges and flint arrow heads, and a curious terra-cotta mask resembling the heads on the earthen vessels of the mound-builders." This corresponds, says Dr. Dawson, with the old Alleghan modes of interment, in the South west, where the skeletons are found in the same position, and often with an earthen vessel, bearing the representation of a human face at the head of each, for food or water, even as David discovered his enemy Saul asleep in the trench with the spear and cruise at his bolster.² On our own Fort Hill, before devoted to its present uses, a number of skeletons were found similarly grouped in a circle, placed in death as warriors would lie with their feet to the watch fire—a mode of burial peculiar to the mound-builders.

That the commanding earth-work which crowns Fort Hill,³ belongs to a period which antedates the occupation of this region by the Iroquois, is generally conceded. A similar mound enclosure on an elevation, near where the rail-road crosses North Street, only still more marked, is remembered by the older inhabitants, as encircling some three or four acres. The whole has since been levelled by the plow and is under cultivation. It was the site of an ancient fortified town and abounds in interesting relics. Here are found the most ancient forms of the disc hammer,⁴ characteristic

² "Fossil Men, etc." p. 60.

³ See Fig. 4 in the series of illustrations, in Mr. Wheeler's paper, "Inventors and Inventions of Cayuga Co., N. Y.," which forms a part of this volume.

⁴ Id. Fig. 7 b.

of the Stone Age, also the simplest type of the arrow head, small and triangular,⁵ without the notches at the base, after the pattern which Nilsson and others give as used by the Flint folk of Europe; fragments of pottery in profusion, ornamented with various tracings and indentations; the stone pipe of quite elaborate forms, and similar indications of a very ancient civilization. Only such things as are of imperishable material, survive to tell of the life and customs of the people, who had chosen for their abode a spot commanding one of the most extended and charming prospects in the vicinity of our fair city. No tradition gives any clue as to the date of its occupation. It was evidently not known to the French Jesuit Fathers, who have given us the earliest records of this region, (1656-1684), and who locate with special distinctness the Cayuga villages as they then existed. But though pre-historic in its origin and fate, it would not be difficult for the antiquarian to restore it in sketch to the eye, as it appeared when it was the centre of life and power. In the vicinity, stood some years since, as I am informed, a mound of earth, which when levelled was found to contain a large number of skeletons, many of which were pierced with arrow heads still fast in the bones, showing that these warriors fell in battle, doubtless in defence of the town, in the struggle between fierce and rival peoples for the mastery of this ground.

It seems to have been the fate of all aboriginal populations, in Asia and Europe, as well as on the North American continent, at one time or another, to be thus dispossessed of the soil, and to fade away before some superior race. When first known to the explorers of the country, the Indian tribes occupying the territory now covered by the State of New York, Pennsylvania and Ohio, together with a portion of

⁵ "Inventors and Inventions, etc.," Fig. 5. The hand hammer and the arrow heads thus illustrated were found on the ancient site referred to in the text.

Canada, were grouped into leagues or confederacies, both for defence and aggression, with little or no apparent advantage of the one over the other. Indeed, from some cause, there appears to have been such adjustment of limits and relations as civilized nations have found necessary to preserve the balance of power. The Iroquois five nations better known from their geographical position and their prominence in the early history of the country, were at that time hemmed in on all sides by such powerful neighbors as the Hurons, the Neuters and the Eries on the north and west, and on the south and east by the Susquehannas or Andastes, and the Mohicans. It was not until after settlements were made by the French in Canada, and the Dutch, followed by the English, in New York, that the Iroquois confederacy evinced that spirit of conquest which distinguishes them and made their name a terror from the Atlantic to the Mississippi. It would appear that the ambition which knew no bounds to aggression, and has won for them the title of the "Romans of the west," was suddenly stimulated by the presence of the European, as it was afterwards materially helped by his counsels and superior arms, so that within a period of less than thirty years beginning with the destruction of the Hurons in 1649, they had swept from the territory I have indicated, these rival confederacies, or held them in subjection as their conquerors.

This proved an immense factor in the problem of the new civilization and paved the way for its solution. It simplified, at the outset, the relations of the several colonies, French, Dutch and English, with the natives, and centered every important question of mutual interest, policy, or treaty, in the grand council chamber at Onondaga, the capital of the Iroquois confederacy. It moreover gave, in the distribution of powers, to single cantons particular jurisdiction over conquered territory. Thus when Sir William Penn

would extend the limits of his colony by the purchase of a portion of the lands wrested by conquest from the Susquehannas, he was refused by Orehaone, the great Cayuga war chief, who subsequently made over that same land to the English, at Albany, by treaty, thus determining the boundary line between Pennsylvania and New York. And sixty or seventy years later, when the Moravian Brethren would establish a mission site on the bank of the Susquehanna, consent must first be obtained from one of the successors of Orehaone, and scarcely less distinguished Cayuga chief, Togahaoue. Thus, also, Shikellimy, father of the celebrated Logan, though an Oneida, by adoption, but married to the daughter of a Cayuga sachem, was made a ruler over a remnant of the conquered Shawnees, and other tribes at Shamokin on the Susquehanna—an instance of the Iroquois policy of constituting a sort of vice-gerency over all subjugated tribes.

For a hundred years the Five Nations played this conspicuous part in events which were slowly and surely conspiring toward one result; and their final overthrow became one of those necessities of history for which there is no remedy. They sought, in their pride and bravery, to maintain their position and prestige in the strife between French and English for their alliance and so for the supremacy; and deluded themselves with the fiction that they were independent of either. But with all their craft, the eloquence of their orators, the diplomacy of their sachems and the prowess of their warriors, it was as inevitable as destiny itself, that they in turn should come to the same fate which they had meted to others. It was in the necessity of events that their fortunes should be linked to one or the other of the two contending powers for the empire of the continent, and not less a necessity of their geographical position as well. And no sooner had they broken their earliest alliances, discarded the

French, and driven the missionary Fathers from their cantons, than we find them nailing up, in their villages, the arms of the Duke of York as a token of their allegiance to the English. The war of the Revolution, nearly a century afterward, found them simple dependencies to the crown of Great Britain; and they fell with the downfall of British sovereignty over the colonies. What the final result would have been, had the Iroquois five nations combined with the French, and against English colonization, we may hardly conjecture. It is easy, however, to see that such an alliance would have postponed, if it would not have prevented the establishment of liberty in the new world. But let us not forget to do justice to that feature of the French policy which would win the alliance of these fierce nations by the arts of persuasion and of peace. The Jesuit Father in the simplicity of his faith and with the heroism of his order, sought the conversion of the Indian, while not indifferent to the motive of winning his allegiance to the crown of France. It was the Catholic policy, then, as now, to convert the "savage," not more for the sake of bringing him into the Church, than of incorporating him into the State. Even in the overturn of the Iroquois missions, numbers of their converts were persuaded by the Jesuit Fathers to accompany them back to Canada, as thirty-five years before in the disaster which befell their cherished Huron missions, when that nation was destroyed by the Iroquois, they succeeded in gathering a Christian remnant near Quebec; and the Indian villages of Lorette and Caghnawaga, on the banks of the St. Lawrence, remain until this day. It is due to the same policy that there are at the present time more than 7,000 Iroquois in Canada alone; and of this number nearly a thousand descendants, of the Mohawks, chiefly, who emigrated thither, two hundred years ago, under the guidance of the Jesuit missionaries.

This simple² fact may, perhaps, furnish a hint, at least, toward an answer to the perplexing question—what to do with the Indian? It has been demonstrated that he can be both christianized and civilized, while it has been as clearly proven, that all measures on the part of our Government with its system of treaties, reservation agencies, preserving his tribal relations and discarding his citizenship, have ended in failure. He has been driven from reservation to reservation; cajoled by treaties made to be broken; cheated by government agents and exasperated to retaliate by the only methods the savage has learned for self-protection—those of war, with the indiscriminate massacre of the innocent and the helpless.

It was after the close of the Revolution, that the State of New York, by solemn treaty with the Cayugas, reserved to them a hundred square miles, on both sides of the lake that bears their name; and guaranteed to them the right to fish in its waters and hunt in its forests, and to their descendants forever. Ten years sufficed to strip that reservation of almost every trace of Indian occupation. As late as the Presidency of John Quincy Adams, that sagacious and liberal statesman, in view of the harassing perplexity of this Indian problem, proposed to Congress that all the Indians then left within the precincts of civilization, be removed to the region about Green Bay, where for a long time to come, they could be secure from the intrusion of the white man; and this is the region now included within the eastern border of the State of Wisconsin and more than a thousand miles this side of the Rocky Mountains. Thus it is that our wisest statesmanship, in dealing with the Indian problem, finds itself continually swamped by the wave of our advancing civilization. We may not forecast its solution; only this, that the past has proved costly and cruel, and the future is far from being hopeful.

But, perhaps, I am touching too closely upon questions of the hour. Still, it is well to be reminded that there is this living connection of the present with the past; and as our work is, to husband the experience of the past, we may thereby be doing most for the light and guidance of the future.

FIFTH ANNUAL ADDRESS

BY THE PRESIDENT.

FEBRUARY 15TH, 1882.

ADDRESS.

It is an agreeable duty which the position, held by me through your favor, since the Society was formed, imposes upon me at each annual meeting. It is, moreover, an honor which I gratefully appreciate to be thus associated with you in the work we have in trust, the dignity and charm of which grow with the passing years. No one of us, perhaps, is free to do all he would to promote the objects we here have in view. For the most part we are under the pressure of other duties, with less of leisure than inclination, to pursue the studies to which our Society invites. Each year, however, reveals the value of these labors, and furnishes fresh incentive to renewed efforts in the field we have undertaken to explore.

It has been our aim thus far to secure accurate local histories of times and events within the limits of our own county, with sketches of individuals who took an active part in them; and our archives bear witness to the diligence and success which have attended these efforts. There has been no lack, either of material, or of careful labor in its preparation for the uses of the Society. We have listened, at successive meetings, to these monographs with a zest and satisfaction hardly to be found elsewhere among our recreations. And yet the pleasure and profit thus derived, are incidental only to a much higher end. Next to acting well our own part in the events which are passing into history, is the duty to preserve and transmit the record of what has been done for human welfare, and would otherwise perish from the knowledge of men.

This is a work which is never completed. Though our Society should become venerable in years and increase its acquisitions many fold, it will continue to have the same things to do that it is now doing, with perhaps a much wider field and, as we may hope, still larger facilities. It may well be our ambition, entrusted with its interests in its comparative infancy, to do what we can to make it worthy of perpetuation in its beneficent work, as the generations of men come and go.

In my last annual address, I was led to speak of our home field as inviting archæological research, suggested by remains corresponding to those attributed to pre-historic man, as found in different parts of Europe, and, indeed, in almost every portion of the habitable globe. I propose to pursue the subject this evening, with the aid of the more recent labors of those who have done most to inform us of the character and habits of the people who occupied this region, when first known to the European.

The importance which has attached to such remains, is in the evidence they are supposed to furnish of the great antiquity of man upon the earth; and at the same time, as shedding light upon the related question of his development from some inferior animal type. Here for example, I hold in my hand such a relic, one of many similar things picked up on the ancient village site within the limits of the city corporation, to which reference was made in my address last year. It is one of the rudest implements of the Stone Age, and may be regarded as among the most primitive put to the uses of man. It is a simple hand hammer, made by slightly hollowing a flat pebble on each side, so as to be firmly grasped by the thumb and two fingers. It was an indispensable utensil in every household, for driving wedges to split wood, breaking marrow bones, cracking nuts, bruising grains, and similar purposes, for which it appears to have had no substitute. This one bears marks of long and varied use, reducing

considerably its original size and shape, its flat surfaces smooth by hand wear, and looks as if it might have been an heirloom in some family, handed down for generations.

Now the question is, do we get any nearer the solution of this problem of the origin or antiquity of man, by the aid of this and similar implements scattered as they are in every part of the world? If the Stone Age covered the same period the world over; or if the implements and utensils which survive a people, furnished any criterion of their capacity, or intelligence even, the question would be greatly simplified. But, for example, the Stone Age of Europe antedates written history. Hence it opens a fine field for the antiquary in which to indulge his imagination as to how long man has been upon this earth, while the evolutionist can weave what theory he chooses about the natural capacity of a creature who could only fabricate such rude articles, and be content with the narrow life which they indicate. On the other hand, there is a Stone Age peculiar to this continent in that it continued to a comparatively recent date, and subsequent to written history, so that we know much about its peoples, their character, habits with their political and social institutions.

Our North American Indians, up to the time of their discovery by European explorers, were using the same stone implements, not less primitive, not a whit more ingenious in their make, than those of pre-historic Europe, so frequently cited as the silent witnesses of the indefinite age of man upon this planet, and of his inferior origin. I have examined, carefully, a large number of illustrations covering every shape and style of stone implement and weapon, characteristic of the pre-historic age, side by side with those in common use by our aboriginal Indians, and there is no difference; but so far as they indicate intelligence or capacity, they might have been made and used by one and the same people. Pre-historic man as measured by the remains disinterred from the

burial mounds and caves of the European continent, was at least not inferior to the red man of America, either in physical characteristics or in the arts of life. Indeed the resemblance in habits, institutions and religious belief, as thus indicated, can hardly be questioned.

But what is perhaps even more significant in this connection, the American Stone Age, as we know it, was preceded by or cotemporaneous with a period in which flourished a people who have left behind them evidences of art and forms of industry, which were unknown to the Indian three hundred years ago, when first seen by the European.¹ Are we therefore to infer that these mound-builders and metal workers were the intellectual superiors of the red man who was found in possession of the soil, though he did not perpetuate their type of civilization? Does the fact that the lords of the continent, when first known to the adventurous navigator, were living in bark houses, and content with the rudest form of stone implement, prove them inferior in capacity or achievement to the people who built their pueblos on raised embankments of earth, the remains of which have given them their name? There are, for example, several well known

¹ "From the absence of all traditionary knowledge of the mound-builders, among the tribes found east of the Mississippi," says Morgan, (*Houses and House Life*, pp. 219, 220,) "an inference arises that the period of their occupation was ancient. Their withdrawal was probably gradual and completed before the advent of the ancestors of the present tribes, or simultaneous with their arrival. It seems more likely that their retirement from the country was voluntary than that they were expelled by an influx of wild tribes. If their expulsion had been the result of a protracted warfare, all remembrance of so remarkable an event would scarcely have been lost among the tribes by whom they were displaced. * * * * It is not improbable that the attempt to transplant the New Mexican type of Village life into the valley of the Ohio, proved a failure and that after great efforts continued through centuries of time, it was finally abandoned by their withdrawal first into the Gulf region through which they entered, and lastly from the country altogether." Dr. Abbott, (*Primitive Industry*, p. 350) asserts that "as yet there is not one jot or tittle of evidence that proves that the native races of the North Atlantic seaboard, were not as old as the mound-builders. The latter seem the older simply because the traces of antiquity on the seaboard have been overlooked or strangely disregarded, because so uninviting when compared with the rich harvests of strange objects, that reward the explorers of the western mounds."

Indian sites within the limits of this county, and assuming now that all we know about the people who once occupied them, is what may be gathered from the remains which have survived them, their stone hammers, axes, chisels, pestles, gouges, their flint spear and arrow heads, or the fragments of pottery, which suggest their household economy, and what would be the ready conclusion? Why, that they were the rudest of savages, if not the most inferior specimens of humanity.

But, fortunately, it so happens that we know much about these old Cayugas, that we can never know of the pre-historic peoples who have left the same imperishable relics, so alike in form, and use, that they might have been fabricated by the same hands. We know that they developed many useful arts of which no remains are to be found: as of curing and tanning the skins of animals; of the manufacture of moccasins and wearing apparel; of rope and net making from filaments of bark; of finger weaving with warp and woof of the same material into mats, sashes, burden straps and other useful fabrics: of basket making with osier, cane and splints; of canoe making from skins, birch bark, or by hollowing and shaping a single log; of making fish spears and bone hooks, implements for athletic games, musical instruments, such as the flute and the drum together with various personal ornaments of shell, bone, and stone.² We know also that they were cultivators of the soil; had their harvest festivals, and stored for winter use the fruits of their husbandry.

But more than this, we know that these ancient Cayugas formed an integral part of a powerful confederacy, with a government and institutions in structure and purpose not unlike our own Republic, which came centuries later; certainly more in accordance with it in form and principle, than any cotemporaneous European government. It was a marvel

² Lewis H. Morgan in *North American Review*, October, 1868.

of political sagacity, as it appeared to the intelligent and devoted missionaries who first sought to win the Iroquois to the crown of France and the Christian faith. The students of political science in the Old World, were at a loss to account for the existence of a system evincing such wisdom in adjusting power to personal rights and combining law with liberty, among rude barbarians.

Now with this knowledge, we are only to remember that they were a people of the Stone Age, to distrust the conclusion to which we are invited in speculations about the prehistoric races, that because men made their common and more useful implements and their most effective weapons, of stone instead of iron; and their ornaments of shell and bone rather than of copper or gold, therefore they were low in intellect and related, not distantly, to the chimpanzee or the gorilla.

It is due largely to the careful labors of a native of this county, the late Lewis H. Morgan, that we have such full knowledge of our immediate predecessors in the central and western portion of the State. It was to the political and social system of the Iroquois, that this distinguished scholar devoted his earlier ethnological studies, and now almost simultaneous with his lamented death, his latest investigations in this "great problem of Indian life" appear in a volume recently issued by the Department of the Interior at Washington.³ We have also within the past year, from the pen of the eminent philologist, Mr. Horatio Hale, an authentic history of the origin of the Iroquois League, as the result of much patient research.⁴ It presents the founder of the confederation, Hiawatha, as no longer a divinity either Iroquois or Algonquin, but in the garb of sober history and under the title of "A Law-giver of the Stone Age" Dr. Morgan has done much to disentangle American aboriginal

³ U. S. Geographical and Geological Survey, *Houses and House Life of the American Aborigines*; Contributions to North American Ethnology, Vol. IV, 1881.

⁴ *Hiawatha and the Iroquois Confederation. A study in Anthropology*, 1881.

history and ethnology from perversion, caricature and romance; but a more satisfactory single study in this direction, than this of Mr. Hale, it would be difficult to find among the various contributions to this department of knowledge.

It is from a confused Indian mythology, that the genius of Longfellow has woven the charming poem which sings of Hiawatha as of miraculous birth, sent of the Great Spirit among the red men to clear their rivers, forests and fishing grounds, and teach them the arts of peace. The Gitche Manitou, or Great Master of Life, has become weary with the quarrels and bloodshed of his poor children, and tells them that they should fight each other no more; that their strength is in union; that henceforth he would have them at peace with one another, and promises to send them a great prophet who will guide them and teach them; that they have only to listen to his counsels to grow and prosper; otherwise they would fade away and perish. If, then, they would receive their prophet, they must cease from their bloody quarrels; wash the war paint from their faces; bury their war clubs; smoke together the peace-pipe, and love as brothers. Enough to say, the promise is made good in the birth of the child of wonder, this son of the West Wind; in his strange nurture; his marvelous deeds of wisdom and love, until his final farewell to the people for whose good he had wrought and suffered, when, as he faded from their sight, his bark canoe seemed lifted high into a sea of splendor and then sank like the new moon into the purple distance.

As in the Grecian mythology, gods were only magnified men, so this fabled divinity of the red man, was no other than a veritable Onondaga chief, "a grave Iroquois law-giver of the fifteenth century," instead of an "Ojibway demigod," as he is made to figure in modern literature. Let us then for a while, this evening, follow the traces of veritable history, as given by Mr. Hale in his discriminating research over ground so long surrendered to fable and song.

The Iroquois were first discovered in 1608, and it is claimed in their traditions that their confederacy had existed from one hundred and fifty to two hundred years, when they first saw Europeans, which would give the date of its formation about A. D. 1400-1450.⁵ If the Iroquois were originally one people, as there is good reason to believe, they had been broken into five independent tribes contiguous to each other and substantially of one language. The Mohawks and Oneidas on the east, were involved in perpetual broils with the Mohicans who held the banks of the Hudson River. The Cayugas and Senecas on the west, were in like antagonism with such warlike tribes as the Eries and Hurons, while the Onondagas, being the central nation, had their own policy, directed by a crafty, ambitious chief who sought to advance his own power, regardless of the other Iroquois tribes. His name was Atotarho, or as also written, Tododaho. He was regarded as a most dangerous antagonist by his immediate neighbors, as well as by his more distant enemies, and was sullenly opposed to anything like union with the other tribes.

Hiawatha, himself a chief of high rank and of repute among the Onondagas for his wisdom and goodness, on the contrary, longed for union and peace, not only among the five nations thus grouped together, but for all others, that could be induced to come into such a league. He was now past middle life, a calm and thoughtful observer of events. Moved by the sad condition to which war and misrule had reduced his own, and the other tribes, he kept his own counsel, while meditating a scheme which would secure general peace and amity.

The time at length came, when Hiawatha was ready for action. He sought first the adhesion of his own nation to the plan, before it should be proposed to the others. Exercising the right of one of his rank, he summoned the chiefs

⁵ Morgan's *Houses and House Life of the American Aborigines*, p. 26.

and people in council. They came together in large numbers. But the presence of Atotarho, seated in grim silence, was enough to over-awe the assembly, for though he spoke not a word, it was apparent to all that he looked with displeasure upon the change. Hiawatha unsupported by a single voice, stood alone and the council dispersed. Nothing daunted, however, he called another assembly which for the same reason as before, broke up without debate. He persisted for the third time ; but besides himself no one came ; and as the narrative relates, Hiawatha seated himself on the ground in sorrow ; enveloped his head in his mantle of skins and remained a long time wrapped in grief and thought. At length, he arose and left the town ; and as the councils of his own nation were closed against him, he betook his way toward the Mohawks. It is related that when but a short distance from the town, he passed Atotarho, his crafty antagonist seated near a well known spring, in his usual stern and silent mood. No word passed between them, as Hiawatha plunged into the forest. Among other incidents of his solitary journey, it is told, that in passing a certain lake, he gathered a number of white shells with which its shores were sprinkled, and arranged them in wampum strings upon his breast, as the token that he was the messenger of peace. It was early one morning that he arrived at a Mohawk town, the residence of a noted chief, Dekanawidah ; and seating himself upon a falling trunk, near a spring, just as the day was dawning, he awaited the coming of the first to draw water. Presently, one of the six brothers of Dekanawidah, who, with their families, lived with him in the same house, came with his vessel of elm bark, toward the spring. Hiawatha sat silent and motionless. Something in his aspect awed the warrior, who feared to address him. He returned to the house, saying to Dekanawidah, "A man, or a figure like a man, is seated by the spring, having his breast covered with white shells."

"It is a guest," replied the chief, "Go bring him in; we will make him welcome."⁶

Hiawatha found in the Mohawk chieftain, at once, a kindred spirit and a wise counselor. Together they entered upon the task of shaping and perfecting the proposed league, and securing for it the popular favor. The idea, as we have said, was of peace and union among the several tribes whose relative position and mutual interest pointed in that direction, while the confederation, once formed, was intended to be sufficiently elastic to embrace any and all other tribes who sought its benefits and complied with its terms. Indeed, the scheme in its inception, was a very broad and liberal one, and could it have been carried out, according to the idea of its projector, it would have been to the Indian nations of the North American continent, what our Federal Union is to the states that compose it. That it did not reach these colossal proportions, will not diminish our respect for this "law-giver of the Stone Age," who had the heart to desire, and the mind to conceive the beneficent design.

After much deliberation, the approbation of the Mohawks was obtained, and ambassadors were despatched to the Oneidas, the adjacent tribe, to secure their co-operation. The embassy met with a friendly reception, but the gravity of the matter required consideration, and it was not until the expiration of a year, that the consent of the Oneidas was given.

With the prestige thus afforded by the favorable action of the Mohawks and Oneidas, the attempt was renewed to win the Onondagas to the scheme, and the deputation for the

⁶ Among the Iroquois, hospitality was an established usage. If a man entered an Indian house, at whatever hour of the day, in any of their villages, whether a villager, a tribesman or a stranger, it was the duty of the women therein to set food before him. An omission to do this, would have been a discourtesy amounting to an affront. As a custom it was upheld by a vigorous public sentiment. Mr. Morgan connects this universal exercise of hospitality with the ownership of land in common, the distribution of their products to households, consisting of a number of families, or the practice of communism in living in the household.—*Houses and House Life*, etc., p. 61.

purpose, consisted of the three chiefs, Hiawatha, Dekanawidah, with the Oneida. Odatshehte. But with this reinforcement even, the proposal was fated to another failure. Atotarho kept the same mind and coldly refused to entertain the project. The deputation, however, were not to be turned from their purpose. Next to the Onondagas toward the west, lay the Cayugas; and to their capital these messengers of peace made their way through the unbroken forest, conscious of a high errand and still hopeful of success. The Cayugas needed little persuasion to induce them to ratify the compact.

This done, Akahenyonk, their chief, joined with the other deputies in one more effort to secure terms with the Onondagas and their haughty chief. Resort was had to the tactics of a wise diplomacy, which takes into account the difficulties of the case, secures what it can at once, and waits upon time to bring about what, for the moment, it may seem to surrender. Thus it was proposed to concede that the Onondagas should be the leading nation of the confederacy, as geographically they occupied the central position; that their chief town should be the federal capital where the general councils should be held, and in which they should have fourteen sachems, while no other nation should have more than ten; that the right to summon a federal council should rest alone in Atatarho as the leading chief, and no act should be valid to which he might object. These concessions to the pride of the Onondagas and the haughty obstinacy of their chief, met the case; and in due time they also ratified in solemn treaty the league, which now embraced four of the Iroquois nations. It remained to secure the adhesion of the Senecas, the most populous of them all. A certain distinction was accorded to them in the recognition of their two principal chiefs, as military commanders, with the title of Door Keepers of the Long House, an appellation by which the confederacy was to be known; and they were prompt to follow the example of the other tribes.

The union thus formed and the principles on which it was founded thus thoroughly understood, the next step was to construct and put in operation the actual government by the appointment of its first council on the basis of representation already determined. This was done at a convention composed, by common consent, of the leaders in the movement already mentioned, including the Seneca chiefs, six in all, which met near the Onondaga lake, with Hiawatha as their principal adviser, and attended by a large concourse of the people from various parts of the new confederacy. Fifty sachems were selected for the federal council, distributed as follows: nine each from the Mohawks and Oneidas; fourteen from the Onondagas; ten from the Cayugas, and eight from the Senecas. The rights of the several cantons composing the league, were carefully guarded by providing that unanimity must be reached in every decision; that is, the voice of each tribe or nation as determined by the majority of its representatives, in separate deliberation, after the general discussion, must be given in favor of the measure to make it binding. Thus each particular nation had an equal standing in the federal council, without regard to the number of its representatives; and to each was accorded a veto power against the action of all the others, thus neutralizing the concession made to the Onondagas in giving them the larger number of sachems in the council and their chief a veto upon its acts, as substantially the same right was accorded to all.⁷

⁷ Recognizing unanimity as a necessary principle, the founders of the confederacy divided the sachems of each tribe into classes as a means for its attainment. No sachem was allowed to express an opinion in council, in the nature of a vote, until he had first agreed with the sachem or sachems of his class upon the opinion to be expressed, and had been appointed to act as speaker for the class. Thus, the eight Seneca sachems, being in four classes, could have but four opinions; and the ten Cayuga sachems being in the same number of classes could have but four. In this manner the sachems in each class were first brought to unanimity among themselves. A cross-consultation was then held between the four sachems appointed to speak for the four classes; and when they had agreed they designated one of their number to express their resulting opinion, which was the answer of that tribe. If the several opinions agreed, the decision of the council was made. If not, the measure was defeated and the council was at an end.—Houses and House Life, etc., p. 37.

This is the simple history of the origin of the Iroquois confederation which, for more than three centuries, held the Five Nations together in perfect amity and made them such a power on this continent. I have rehearsed the story in the briefest form, as chiefly drawn from the elaborate paper of Mr. Hale, who has done such valuable service in disentangling this early portion of Iroquois history from the legends of their mythology, and given to their most cherished and venerated name its place in true history. Hiawatha, as a real personage, ranks with the heroes, sages and exemplars of the past, who have advanced human welfare. "His tender and lofty wisdom," says Mr. Hale, "his wide reaching benevolence, and his fervent appeals to the better sentiments, enforced by the eloquence of which he was master, touched cords in the popular heart, which have continued until this day. Fragments of the speeches in which he addressed the council and the people of the league, are still remembered and repeated."⁸ "About the main events of his history and about his character and purposes, there can be no reasonable doubt; we have the wampum belts which he handled and whose simple hieroglyphics preserve the memory of the public acts in which he took part. We have also in the Iroquois "Book of Rites" a still more clear and convincing testimony of the character both of this legislator and the people for whom his institutions were designed. This book, sometimes called the "Book of the condoling council," comprises the speeches, songs and other ceremonials which from the earliest period of the confederacy, have composed the proceedings of their councils when a deceased chief is lamented and his successor is installed in office. The fundamental laws of the League, a list of their ancient towns and the names of the chiefs who

⁸ Hiawatha and the Iroquois Confederation, p. 15.

constituted their first council, chanted in a kind of litany, are also comprised.”⁹

These men of the Stone Age, measured by their work and time, were the equals in intellectual endowment and practical wisdom with any whose names are associated with the origin of nations. Their ideas of union and independence of law as the basis of liberty, antedate the Declaration of Independence and Constitution of the United States, at least three centuries. These “Flint Folk” had maintained freedom with self-government in the heart of our empire state, for two hundred years before Hendrick Hudson sailed up the river which bears his name, or the Pilgrim Fathers set foot on Plymouth Rock. It was certainly not superiority of numbers that gave them the possession of the gateways of this continent from the Hudson to the Mississippi; for at the height of their power, they could not command more than twenty-five hundred warriors, with a native population of less than twelve thousand. The simple fact that they maintained their union with free government, in its integrity for thrice the period which covers our national life, may of itself serve to increase our respect for these barbarians, as we are wont to regard them, if not to abate somewhat the self esteem of our modern civilization, which would delude us with the notion that superior culture and wider knowledge, necessarily imply superior capacity and a sturdier virtue.

Another fact of special significance is that there were no indications of degeneracy among their leaders, or in the people themselves, from the formation of their confederacy to the time when the earliest white men came among them.

⁹ Id. p. 19. There are at the present time in the United States and Canada more than 13,000 bearing the Iroquois names and lineage; and says Morgan (*Houses and House Life*, etc., p. 32): “Although but a shadow of the old confederacy now remains, it is fully organized with its complement of sachems and aids, with the exception of the Mohawk tribe, which removed to Canada about 1775. Whenever vacancies occur, their places are filled and a general council is convened to install the new sachems and their aids. The present Iroquois are also perfectly familiar with the structure and principles of the ancient confederacy.”

"No senator of Venice," says the Franciscan Father Hennepin, "ever assumed a graver countenance or spoke with more weight than these Iroquois sachems in their assemblies." And the Jesuit Father Lafitau, in similiar phrase, represents the federal senate at Onondaga as "discussing affairs of state with as much coolness and gravity, as the Spanish Junta or the grand council of Venice." The successor of the haughty Atotarho, two hundred years after the establishment of the League, was the princely and courteous Garacontie, the fast friend of the French missionaries, the advocate of peace, and scarcely less honored and beloved in the other cantons than by his own people, the Onondagas. He was, moreover, greatly esteemed by the Jesuit Fathers and the French authorities at Quebec, by whom he was entertained on occasions of state, with marks of highest respect, and whose ambassadors he always received at the Iroquois capital, with becoming dignity and grace. His name signifies "sun that advances," and his character as a sachem and sage, was not unworthy the appellation.

Not unlike Garacontie in many of his best characteristics, and perhaps his superior in the arts of diplomacy and eloquence, was his contemporary, Saonchiogwa, the chief of the Cayugas, whose speeches in general council and on important embassies, have been preserved in the *French Relations*¹⁰ as among the finest specimens of native oratory, which have called forth such encomiums from our own statesmen and scholars. He was the friend and host of the learned and accomplished Jesuit, de Carhiel, whose confidence and esteem he enjoyed, during the eighteen years' residence of that missionary among the Cayugas, and through whose influence he was led to embrace the Christian faith, and subsequently baptized by the Lord Bishop at Quebec, in the presence of the Governor General and other French dignitaries both of

¹⁰ Relation, 1656, Chap. VII ; Ib. 1661, Chap. II.

church and state, on the conclusion of a most important negotiation with which he had been charged by his countrymen.¹¹

Among examples of military genius, I might speak of Orehaone, also a Cayuga, and recognized as the great war chief of the Five Nations, at the period of which we are speaking. His achievements, both of peace and war, would fill a volume. He was, perhaps, the most prominent Indian figure of his time, unless we except the Huron Rat, that extraordinary man of whom Charlevoix says, "No Indian had ever possessed greater merit, a finer mind, more valor, prudence, or discernment in understanding those with whom he had to deal." Returning from France (where he had been sent a prisoner through treachery) in the same vessel with Count Frontenac, on his second appointment as governor-general of Canada, Orehaone became strongly attached to the Count, who had a great admiration for his genius, and always treated him with high consideration. Indeed, he became identified with the French cause, as against the English who had in many ways sought his favor, and became the war leader of the Indian allies to the crown of France. He died of a brief sickness, greatly lamented; and as a token of his fidelity and eminent service, was buried at Quebec with both military and ecclesiastical honors.¹²

I could speak of others, if less prominent, scarcely less gifted, among the Iroquois leaders in that critical period when the resources of both France and England were taxed to their utmost to win the Five Nations into alliance with one or the other of these rival powers. But it must suffice to say that all our knowledge of this people of the Stone Age, and their chosen leaders, as indicating their capacity for government and national achievement, only demonstrates how unsafe it

¹¹ *Ib.* 1671, Chap. II.

¹² See *Col. Hist. N. Y.*, IX, 464, 524, 681. Also Shea's *Charlevoix*, IV, 151, 203, 212, 246.

is, to judge of the natural capacity of a race of men from the standpoint of archaeology, apart from the light of history.

A similar review of the domestic and social life of the Iroquois nations, for which there is now abundant material, is equally in their favor. It would present them as a kindly affectionate people, full of sympathy for their friends in distress, considerate to their women, tender to their children, hospitable to strangers, persistently faithful to the relationship of kindred, anxious for peace, and imbued with a profound reverence for their national heroes and benefactors. Indeed, the more we know of them, through the careful studies of such writers as I have already indicated, the less ground is there for the common prejudice that they are only treacherous and cruel, a race of rude and ferocious warriors skilled in the arts of torture, rapine and bloodshed. "The ferocity, craft and cruelty (says Mr. Hale) which have been deemed their leading traits have been merely the natural accompaniments of their wars of self preservation and no more indicate their genuine character, than the paint and plume and tomahawk of the warrior, displayed the customary guise in which he appeared among his own people." We as a nation, would resent as narrow and harsh, any judgment which might be formed of our national character, most of all of our domestic and social life, from the horrors which might be gathered from our late civil war, or indeed from that which secured our independence, instead of being measured by the purpose to be free, and the sacrifices then freely made to preserve union and liberty. And fortunate will it be for the American people, if after two more centuries of national life, with all their accessories of power and dominion, the institutions we now cherish shall remain unimpaired; and the sentiment of universal brotherhood and peace which for three hundred years, directed the polity and conserved the national league of this people of the Stone Age, shall still abide the strength and glory of the Republic.

EARLY HISTORY OF FRIENDS
IN CAYUGA COUNTY, N. Y.

Read before the Cayuga County Historical Society, April 8th, 1880,

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BY MISS EMILY HOWLAND.

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HISTORICAL SKETCH OF FRIENDS IN CAYUGA COUNTY, N. Y., 1795 TO 1828.

As a broader, truer view is gained by retreating from our object, so the meaning of Quakerism, the work it has done in the growth of civilization and the progress of humanity, can be better understood by pausing a moment at the threshold, when it, and all the outcome which have followed down the course of time, were centred in one, the illuminated soul of George Fox.

His life began in Leicestershire, one of the northern midland counties of England, in the year before the last of the reign of James I, in 1624. Of his parents he speaks thus: "My father's name was Christopher Fox; he was by profession a weaver, an honest man; the neighbors called him 'Righteous Christer.' My mother was an upright woman, and of the stock of the martyrs."

The boy was given little of the learning of schools, he was apprenticed to a shoemaker, who was also a grazier.

The latter vocation was suited to the growth of thought. While tending the flock on his native hills, the young shepherd pondered the deepest questions that propound themselves to the human mind.

England at this period was in the throes of Civil War. A tidal wave of liberty had risen beneath the throne itself, and shaken thence the sacred person of the king, whose "divine right" was to perish on the scaffold. An era of greater freedom was dawning. It was a time which ripened new ideas rapidly, and urged them to acceptance.

The young shepherd, now eighteen years old, fired by a religious enthusiasm, fostered by solitude and reading the Scriptures, wandered for some years in solitary places; sometimes he sought counsel and sympathy, but seldom found help; his advisers did not understand him, they thought him distraught, probably, and proposed activities of various kinds. One said, "use tobacco," another proposed military life, another marriage, etc.

Thus ever he was turned inward. In his wayfaring he found some sympathy. The first person who accepted and preached his doctrines was Elizabeth Hooton.

In 1647 he appeared and preached in Manchester, causing great excitement which resulted in his making converts, and being imprisoned for a time. Thenceforth he exhorted in season and out of season, the length and breadth of the United Kingdom, and tried the tender mercies of the most of its prisons.

Everywhere crowds followed and listened to him; a magnetic presence and a convincing power often disarmed and made converts of his enemies. An intrepid bravery, an endurance which no peril, and no suffering could daunt, piqued the admiration of jailers and courts, while a tender pity for all suffering and a spirit of forgiveness, divine in its quality, characterized him.

In figure he was tall and massive, and his manners, to use the words of William Penn, were "civil beyond all forms of breeding."

Such were some of the traits of the founder of Quakerism.

What did he teach which so brought down upon him the wrath of the powers that were? He taught the indwelling "Light of Christ" in the soul of man, which if followed, would lead into all Truth. "Mind the Light," was his frequent exhortation. Admonished as he believed by this Guide, he advocated simplicity, not only in worship, but in all the relations of life. He thought it his duty to lay aside

complimentary practices, such as bowing and putting off the hat from respect to persons or places, also the use of the plural number to a single person, with other flattering redundancies of speech. Living in this age, and in this country, permeated with democratic feeling, we cannot perhaps realize how much of the spirit of caste, one so intense and so loyal to convictions as George Fox, would detect in these customs of his time, and feel to be unchristian. He also saw that war was inconsistent with the peaceableness of Christ's kingdom.

He taught that no intellectual training for the ministry was needed, and that no material compensation should be rendered for such service.

His testimony against taking oaths seems to have been specially exasperating to the civil authorities, and on account of their adherence to it, early Friends suffered more persecution than from any other cause.

It must have preceded his convictions in regard to war, for many of Cromwell's soldiers, being followers of George Fox, refused, from conscientious scruples, to take the oath of allegiance to his protectorate.

His peculiar views were crowned by the belief that women should preach when moved by the Spirit, and that they should have co-ordinate meetings for discipline. Some of the brethren were strongly opposed to granting the latter privilege, but the mind of George Fox prevailed, and they finally confessed their error with deep humility. He also exemplified his ideas of the rights of women to their own inheritance. On his marriage to the widow of Judge Fell, he was careful that the most chivalrous justice be meted out to her and her children, and his biographer remarks, that it does not appear that he ever made personal use of their property.

In 1689, forty-two years after George Fox's appearance in Manchester, there were twenty-six yearly meetings in the

world, some of these composed of several subordinate meetings. Eleven were on the Western continent. It is thought the society reached its culmination in numbers and in activity during its first century.

In this sketch of that portion of his followers that settled in the southern part of our county, I shall try to give a glimpse of the life they lived. The civilization they planted, must include their places and forms of worship, their schools and their business.

It is also my purpose to give the names and some of the traits of a few of the shining ones who have gone before to make a surer path for our feet.

The employments of our rural community were much more varied seventy years ago than they now are. Conspicuous in the furniture of each farm house, were the untiring spinning-wheel with its mass of fleecy rolls pendent from the bar, the swifts, often the loom, the quaint little flax wheel, and the reel, a curious delight to the children when permitted to whirl it, the snap of the spring which reported the knots, furnishing an excitement which never wearied.

Instead of a trip to Auburn, and some marvellous bargains, renewing the outer man and boy from top to toe, each house and farm were the clothing store of the family.

On the farm grazed the sheep. The farmers took their fleeces, passed them to the women's hands, to be dyed, often earded, spun, woven and fashioned into garments, mostly for the brethren, who, before the appearance of the country store, embellished their clothing with buttons of leather, which I am told were not poor substitutes for those which superseded them.

Dresses also, of pressed flannel, as handsome as that now worn, clothed in comfort the daughters of the past generation. When these fabrics represented as much of the time and skill of the owners, as some of the fancy work of the

present age does, new dresses were not every-day facts, and were valued accordingly. Flax also was prepared with careful weary labor, and woven in colors for wearing, or plain, for table-cloths, handkerchiefs, etc. This exercise of skill could not but brighten the intelligence of the women of that time. An important part was enacted by them in the economy of life, now superseded by the labor-saving inventions of man.

But to the "Old Mortality" work assigned me. The moss has quickly overgrown what I would discover and make legible.

There was immigration to this region, of members of the society of Friends from Massachusetts, Rhode Island, Long Island, New York City, New Jersey, Pennsylvania and Dutchess, Westchester, Saratoga and Washington Counties in this State. Dartmouth in Massachusetts led the march hitherward. The first Friend who found a home here was Paulina, wife of Judge Walter Wood. She came with her husband to Aurora, in 1795, from White Creek, Washington county, originally from Dartmouth.

Judge Wood's name is still familiar as household words to many of us; he possessed one of those strong characters which not only impress their own, but succeeding time. A few of us have traditions of the gentle loveliness of the wife.

Benjamin and Mary Howland came in March, 1798, bringing five children, Humphrey, Martha, Mary, Harmony and Slocum. Lured by the hope of better soil than that of their native Dartmouth, they took the western trail in 1792, as far as Saratoga county in this State.

Not finding the fertile land they sought, and hearing of the famous "Genesee Country," (then all western New York was thus designated,) they sought and found this land of promise.

Snow lay on the ground; they came in two sleighs, one

drawn by oxen, the other, conveying the family, by horses. They brought flocks and herds, 20 cattle were in their train. Slocum Howland, then a little three years old boy, remembers peering over his wraps to watch the evolutions of the cattle. Benjamin Wilbur, also from Dartmouth, drove the ox-drawn sleigh. My father, Slocum Howland, thinks they were more than a fortnight coming. Their way was impeded by snow banks; driving the sheep and cattle also retarded progress. At Hardenburg's Corners they crossed Owaseo Creek on a log bridge, built by the State.

Finally the end of the weary journey was reached, the oxen unyoked, the household treasures unpacked, the children set free, at a place two miles west from Poplar Ridge, on the State road coming from Cherry Valley over the Moravia hills and ending at the lake, at the mouth of Paine's Creek.

There was a log house, a living spring gurgling from the bank of the glen before the humble home, a saw mill, and a clearing of three acres, which a man named Wheeler had made and relinquished to the original owner, Judge Wood. From him Benj. Howland bought these improvements, with a farm of 135 acres, paying \$4 per acre for 85 acres and \$10 for the remaining 50. A framed house, two stories high in front, was built without delay; for Mary Howland, having no taste for rustie living, had come into the wilderness with the stipulation that she should not live in a log house, except temporarily. This house still stands, showing as little change as the "Deacon's one boss shay" after its long run, and looks good for a century to come. The wide-throated chimney is just as it came from my grandfather's hands. He was a mason, and laid the foundations of many of the homes and firesides of the settlers.

Not a little of his work stands, attesting the thoroughness of the worker. His business was in such request that he employed several men, receiving \$3 per day for himself and

one assistant, the highest wages paid for any work at that time, ordinary farm work receiving 50 cents per day.

Benjamin Howland was a model pioneer; his spirit was strong and genial, and his kindness acknowledged all drafts. A proof of this, as peculiar as convincing, is that he extracted teeth for hapless, suffering neighbors, for whom no dentist lived. When his work was well done, he sometimes received a thank offering of words, but if he failed, "Uncle Ben," as he was familiarly styled, had to endure something more than ingratitude.

In the front room of Benjamin and Mary Howland's new house the first Friend's meeting in this county was held, in 1799. On preparative meeting occasions the men withdrew to the upper room.

The following persons including the family circle, assembled twice a week: Allen Mosher and Hannah with their family, natives of Dartmouth; sometimes Judge Wood and his wife from Aurora; Wm. and Hannah Reynouf from New York; Sylvanus and Lydia Hussey and family from Dartmouth; Content Hussey, called "Aunt Tenty," from Dartmouth; Samuel Haines from New Jersey; John and Dinah Wood, Jethro and Sylvia Wood, the former son of John Wood, the latter, daughter of Benjamin Howland; Joshua Baldwin, Elizabeth Baldwin, his mother, and Anne and Elizabeth, his sisters, from New York; Isaac and Ruth Wood, parents of Judge and James Wood, from Dartmouth.

Benjamin Howland set apart a burial place below his house, on the height above the glen. The first form laid in "its kindred dust" in this ground, was that of Slocum Hussey, in 1803. He was a son of Jonathan and Content Hussey, a young man of unusual promise, a student of law under Judge Wood's instruction.

The meeting, after some months, was removed to Benjamin Wilbur's "front room," he having bought three acres from

Benjamin Howland, and built a house. After a year, the room proving too small for the growing numbers, a log house, a few rods east of Benjamin Howland's, was fitted with partitions, to be closed during meetings for discipline; and thither the meeting was removed, to remain until the meeting house was built in 1810.

It may be well to illustrate the church polity of the society, by tracing the dependence of this little meeting upon authority, for its right to exist. Being within the limits of Farmington Monthly meeting, Ontario Co., an appeal to it for permission to hold a meeting, was made and granted for six months, and a committee appointed to attend the "indulged" meeting, as it was styled, and report.

At the end of this probation, a preparative meeting, to report to Farmington, was asked for, and granted. This monthly meeting was subordinate to Easton Quarterly meeting, in Washington Co., and that, with other similar bodies, to the New York yearly meeting. In 1808 the Quarterly meeting assented to the request of the Scipio Friends for a monthly meeting, separate from Farmington. In 1810 the yearly meeting constituted Farmington, Scipio, and DeRayter monthly meetings; a quarterly meeting to be held at Farmington and Scipio alternately.

The quarterly meeting occupied three days, the first, being devoted to a consultation of Ministers and Elders, called select meetings; the members of these meetings were appointed to hold their stations, by the monthly meeting to which they belonged. Little that was said or enacted at these meetings was ever divulged to other ears. The book of discipline gives their Queries. The third of the series for Ministers and Elders, arrests attention as most pithy: "Are ministers sound in word and doctrine, and are they careful to minister in the ability that Truth gives?" "Are unbecoming tones and gestures avoided, and do they guard against enlarging their testimonies so as to be burdensome?"

The elocutionary part of this query must have often required exceptions to an affirmative answer.

The ministers were thus subject to the criticisms of the elders, who were also charged with responsibility for the good order of that portion of the Society within the jurisdiction of the Quarterly meeting to which they belonged, though without special authority, other than that given by position and weight of character.

Returning to our glimpses of some of the characters of those pioneers who reared their root trees in the forests of the "Genesee Country," and first assembled here "to worship in the silence of all flesh," we find next in order of coming, Jethro and Sylvia Wood, who came from Saratoga Co., in 1799. They found a humble home in the wood south of Benjamin Howland's, and lived there until the following year, when the parents, John and Dinah Wood followed, with their daughters, Anne, Content, Cynthia and Hepsibeth, also their married daughter, Hannah Whippo and her husband, James Whippo. John Wood bought 600 acres of land at \$3.50 per acre, extending from the road running west from Poplar Ridge to the next road on the south.

About a mile west of the Ridge Road he built a commodious log house for his family, containing several rooms. This was never supplanted by a more pretentious dwelling. The son and daughter were also allotted farms on the tract.

In this fertile region, the rich tilth which rewarded the farmers' toil, suggested to the busy brain of Jethro Wood the need of a better plow than the one in use, that more work might be done, at less cost. The exigencies of the short season demanded early planting. The plow in use was expensive, and required frequent repairs. The result of his thought and effort, was a plow, the main principles of which, are still in use. The effect of this improvement in agriculture, the world over, is unending and incalculable.

The gift of one of these plows to the Emperor of Russia, was acknowledged by a gold medal in return, a token of his appreciation of the value of the invention.

Jethro Wood in social life, was genial and kind; unlike the ways of his sober sect, he did not repress the unfailing humor which provoked many an unwilling smile.

John Wood was a man of ability. He served as State Senator, despite the restrictions of the Society in regard to holding office, and was a valued friend of David Thomas.

Dinah Wood was a native of Nantucket. Her maiden name was Starbuck, a niece of Ann Starbuck, noted in the annals of that island for being at one time, practically, its chief ruler. Resembling her aunt in executive ability, she knew how to bring comfort and luxury out of the asperities of an early settler's life. A lady, from whom the writer asked reminiscences, a daughter of Abial Mosher, (who with his family, made the journey from Saratoga Co., in the winter of 1802), says, that they accepted the hospitality of John and Dinah Wood, while their father retraced his way to a place where the snow had obliged him to leave his sheep. For ten days no word came from the father. Meantime, they were enjoying the glowing open fire in Aunt Dinah's sitting room, and faring sumptuously.

In the spring it was her custom to superintend sugar-making in the forest; at that time the farm furnished the sugar. She was fond of needle-work, if she had lived in these days, decorative art and lace-making would doubtless have been among her pursuits.

Their daughter Anne taught school, the second teacher of my father. She died in her youth.

Among the young men of that period was Humphrey Howland, a youth of eighteen years. Energetic and ambitious, he became surveyor of lands for Judge Lawrence.

Robert Troup, Samuel Parsons, Richard Hart, and others, of New York City. In this business he traversed with chain and compass a large part of Cayuga, Tompkins and Cortland Counties. This life was attended with hardships, well seasoned with incidents, pathetic or curious, that beguiled weariness, and gave him many reminiscences for after years. Here is one showing the bill of fare sometimes offered in those days. He partook of a meal, where neither fish, flesh nor fowls, milk, bread, eggs, nor even salt, made a part of the repast. "What could it be?" do you ask. Beech leaves and vinegar.

In 1812, Humphrey Howland was a member of Assembly from this District, and his departure from the order of the Society of Friends, in accepting this preferment, is anonymously mentioned in its record.

Sylvanus and Lydia Hussey, and their family of four sons and two daughters, from Dartmouth, Mass., settled a mile and a half east of Aurora, on a farm now owned by their grandson. After living some years in primitive style, they built a framed house which was destroyed by fire. This they replaced by the one now standing, constructed of cobble stones. They were superior people; Lydia Hussey, a woman of strength of character and fine qualities, lived nearly a century.

The venerable Isaac and Ruth Wood were devoted and exemplary adherents of their faith, constant at meeting. He sat at the head, and determined the length of the meeting by shaking hands with his wife who sat at his right, and sometimes broke the reverent waiting silence by her words of counsel and exhortation. He gave three acres of ground for the future meeting-house and burial place, and by will (in 1815 probably) left a legacy of \$100 to the Society for the relief of the poor, to be dispensed as it might see fit. With judicious use, this sum lasted years; portions of it may still be

doing the will of the donor. The other worthies, who dignified this little assembly by their presence, have with those cited, left precious memories of good and useful lives.

An event of value to the little colony was the coming of David Thomas and his family from Lycoming Co., Penn., in 1805. Their first home was on the road west of Wheeler's Corners. Plain and humble, its occupants were cultivated and refined. Such a man could not resist the call to teach. Accordingly, soon after the date of his coming, he opened a school in a log house, west, and south of Poplar Ridge. One of his pupils thus describes the school room: "The wide-mouthed fire place was piled with logs four feet long each morning, affording a fire which needed no replenishing for the day. The little ones were seated on low benches against the chimney. Tables and benches without backs were furnished the older students." In the vital matter of pure air, these rude appointments far excelled the best fitted school room of the present time, and it would be strange if the youthful brain did not work better in that day, than it is possible for it to do in this.

One episode in the life of this dignified man, related by the pupil cited above, is given, because illustrative of the primitive ways of the time. David Thomas spent several evenings with her father, Abial Mosher, making moulds and running buttons of pewter, for a suit of clothes. She thinks the moulding was done in chalk. The buttons for the coat were as large as a twenty five cent piece, and for the vest the size of a shilling. She remembers the buttons were a success.

An essay on the life of this distinguished man has been given you from an abler pen than mine. But I would fain render my tribute of gratitude to one whose beneficent, useful life has blessed us all. Noble, cultured, philanthropic! The youth of this country should, through all time, cherish his memory, as they enjoy the choice fruits that he introduced

and caused to abound; and the florist remember that *his* fostering hand brought hither and tended many of our garden beauties, while his botanical knowledge taught us their correct names. His interests were not bounded by sect or vocation; heart, influence and means were given to the hated Anti-Slavery cause, when to be an abolitionist required somewhat of the martyr spirit.

In the spring of 1807, Joseph and Sarah Tallcot, with their sons, Richard and Daniel, and daughters, Hannah and Phebe, moved in from Dutchess County, and settled one-fourth of a mile north of Benj. Howland's. Joseph Tallcot brought to this young branch of the Society a fervent spirit, and an unswerving devotion to his faith, which seemed to rule every step in the straight and narrow way of his long life. He felt great interest in education and in the training of children, and assisted in founding several schools in his Society. For several years he published periodicals, at different times, entitled "The Friendly Visitant," "The Child's Companion," and "The Acorn," containing such moral and religious lessons as he thought should be inculcated. He frequently visited the public schools for miles around his home, and scattered his little books. The cause of temperance enlisted him, and in 1816 he was moved to prepare what he termed "A serious and affectionate address to the pious and influential part of the community in Western New York, relative to ardent spirits." The appeal is forcible and eloquent. The following is the statement of the causes which led him to this action, and the incidents attending it: "The summer of 1816 was an unusually cold season, which cut the crop of Indian corn short, so that there was a scarcity of grain in many places the following winter. At the same time the distilleries were kept in operation, while the poor found it difficult to procure what breadstuff they needed for their families."

“The circumstances affected me not a little, and induced me to write an address to the sober and influential part of the community, inviting them to a serious consideration of the melancholy situation, and the evils and calamitous consequences of intemperance. I insisted that nothing short of the example of that part of society which gives habits to the world, of abstaining altogether from the use of ardent spirits, except for medical purposes, would correct this alarming evil. I had no plan in view for giving publicity to my communication. I read it to some individuals as opportunities occurred. I learned that a Synod of Presbyterian clergymen was shortly to be held at Geneva. It occurred to me that a body of serious, influential men would be convened there, and were I to attend, I might have a favorable opportunity to promote my design.” Then follows an account of disappointment in regard to a friend to go with him; and of his trepidation and faltering before the ordeal. “In the morning,” he says, “I found my way to the house of Henry Axtel, the Presbyterian clergyman of that place. His brethren from the surrounding country soon began to come into the village, and call on him for instruction where they might find entertainment among their friends. The master of the house appeared very hospitable, inviting them to partake of his brandy, which they did, with what would be thought moderation. He turned to me and pleasantly said, he ‘supposed it would be useless to invite me to partake,’ considering my business. I as pleasantly replied, that ‘we had been in the same habit, but seeing the evil of it, we had abandoned it,’ and I hoped they would do the same.” The result of Joseph Talleot’s concern was, that he was invited to read his address before a committee of the Synod; the committee in its report, approved of its being read before the whole body. This he did, and says: “After the reading they invited me again into the committee room, and asked

me many questions, desiring me to use entire freedom in making any remarks I wished, as it was a new subject to them, and I could probably suggest a course that would be proper for them to take. I told them I had now accomplished what I conceived duty had required, and as they were men of understanding, I should feel satisfied to leave them to take their own course. The marks of sympathy I received from this respectable body, and the accommodating disposition they manifested toward me, in my lonely and peculiar position, I hope ever to remember with gratitude.

A few days after returning home I received a paper containing my address, together with the resolutions of the Synod fully approving it, and solemnly declaring that, from that time, they would abandon the use of ardent spirits except for medical purposes; that they would speak against its common use from the pulpit; that they would seek for and give preference to laborers who would comply with their views on the subject, and use their influence to prevail with others to follow their example."

This incident has been dwelt upon at more length because the subject which Joseph Tallcot had at heart is one of vital interest to earnest people to-day. Sarah Tallcot was recommended as a minister in 1808, and accompanied by her husband, took long journeys to make religious visits and attend meetings in different parts of the State and in Canada.

The practice of the Society of furnishing its preachers with certificates to travel and hold meetings, led to a variety of valuable results. It tended toward raising all sections of the society to the same level, by making meetings and individuals known to each other. Each member knew or might know the names of some of the prominent Friends in every meeting in the world. A Friend coming from England knowing that "Young America" had no picture books, was careful to bring a goodly store, to the joy of childhood.

Some are now in the writer's possession, the gifts to her mother from a ministering friend who came to America in 1801.

Their son, Richard Tallcot began the mercantile business in his early youth in Aurora. In 1812 he established himself at Ledyard, at the place which still bears his name, and remained there until 1825, when he removed to Skaneateles. He was an upright, benevolent man, a good citizen and strong in the faith of his fathers.

The other participants in the affairs of these first meetings, whose names appear, were Rath Irish and Susanna Dennis, and John Winslow and his family, from Dartmouth, via White Creek. They came about 1804. Samuel and Elizabeth Willetts from New Jersey in 1805. Jacob and Katy Haight, George West who lived in Fleming and had a ride of twelve miles or more to meeting, John Bowen, Henry Pear-sall, Isaac Haight and Welcome Mosher, the last named from Dartmouth. He had been disowned for joining the army of the revolution, having returned to the peaceable ways of his fathers, he was by his request restored to membership and remained a valued member the rest of his days.

Turning to the pages of the old record of Scipio monthly meeting, we learn that the first assembly of the kind was held "the 11th of 4th month, 1808."

That Joseph Tallcot was made clerk of the men's meeting, and Hannah Whippo, of the women's. Both were re-appointed annually for eight years.

The women's meeting appointed its own officers, received reports from its subordinate meetings, dealt with its offending members and had its own treasury for charitable purposes.

It could not issue or receive certificates of membership, nor disown nor receive members without the ratification of the men's meeting. The men were not thus restricted, yet all action in which both bodies were mutually interested, being officially reported to the women, and thus recorded,

“women friends concurring therein,”—we see they had the rights of protest and of non-concurrence.

At these meetings the secular and other interests of the Society were considered, also cases of delinquent members; the queries were read and their answers pondered. The former are subjoined, to give an idea of the plain living and high thinking required of this peculiar people:

“1st Query. Are Friends careful to attend all our meetings for religious worship and discipline; is the hour observed; and are they clear of sleeping and of all other unbecoming behaviour?

“2d Query. Are love and unity maintained as becomes brethren; if differences arise, is due care taken speedily to end them; and do Friends avoid and discourage tale-bearing and detraction?

“3d Query. Are Friends careful to keep themselves, their own, and other Friends’ children under their care, in plainness of speech, behaviour and apparel, and do they endeavor by example and precept to train them up in a religious life and conversation, consistent with our Christian profession? Are the Scriptures of Truth frequently read in Friends’ families, and do they extend a due care in these respects towards others under their tuition?

“4th Query. Do Friends avoid and discourage the use of distilled spirituous liquors, excepting for purposes strictly medicinal; and are they clear of frequenting taverns and of attending places of diversion?”

In one instance in 1810, the answer to this query concerning intoxicants, says, “clear as far as appears, unless using spirituous liquors at raisings be considered an exception.” In a time when building was common, these exceptions afforded a good deal of latitude. It is encouraging to see how much the present prevailing ideal and practice here are in advance of the reach of the most temperate people, seventy

years ago. No doubt due to the faithful work done by them.

“5th Query. Are the circumstances of the poor, and of those who appear likely to require assistance, duly inspected; is relief seasonably afforded them, and are they advised and assisted in such employments as they are capable of; and are their children, and all others under our care, instructed in school learning, to fit them for business?

“6th Query. Do any keep company with persons not of our Society, on account of marriage; do parents connive at their keeping company with such, and do any attend the marriages of those who go out from us, or marriages accomplished by a priest?

“7th Query. Are Friends clear of bearing arms, of complying with military requisitions, and of paying any fine or tax in lieu thereof?

“8th Query. Are there any deficient in performing their promises, or paying their just debts; do any extend their business beyond their ability to manage, as becomes our religious profession; and are those who give occasion for fear on these accounts, timely labored with, for their preservation and recovery?

“9th Query. Is care taken seasonably to deal with offenders in the spirit of meekness, and agreeably to discipline?

“10th Query. Are the answers to the queries forwarded by subordinate meetings, the substance of, and founded on, the answers from the preparative meetings?”

The answers to the above were made every quarter by the overseers to the preparative meeting, thence referred to, read, acted on, and recorded by the monthly meeting; thence, through the same process, by the quarterly meeting; and lastly, they went to the yearly meeting, where they rested in the archives of the Society.

If those of us who once listened twelve times in the year to these questions, which sometimes involved criticisms of

our lives, have not verified Solomon's wise saying, it has not been through lack of training.

In scanning these records from 1808 to 1822, but nine cases of disownment for other causes than "marrying out," are discovered. On every page appears an infraction of the discipline in this regard. This inflexibility lost the Society many members.

One of the nine unfaithful accepted the post of paymaster in the army, in the war of 1812, and was disowned therefor, in these words:

"C. A., having had a right of membership with us, but not taking heed to the manifestations of Truth in his own heart, has so far deviated from the peaceable principles of our Society, as to be employed in the army; we therefore disown him from being any longer a member with us, until by amendment of life, he makes satisfaction for his outgoing."

Certificates of removal were furnished all members by the meeting they left, addressed to the one within whose limits they settled. These papers, prepared by committees appointed to investigate the affairs of persons removing, stated that they were members, had settled their temporal concerns satisfactorily, etc. If such a report could not be truthfully made, the reason was stated. A communication from Dartmouth advised, in regard to a member it had sent, that his acknowledgment of wrong in suing another Friend, before he left, should not be accepted unless he refunded the costs of the suit. It is pleasant to know that he was equal to the test, and complied with the requirement. Another trait of the Society, was care to be temperate in the use of language. The desire not to overstate, often led to the use of the negative form of expression; thus, in reporting a visit to a requester, "The Committee does not find but that his life and conversation are, in a good degree, orderly."

All cases of imprisonment or distraint for testimony against war were reported annually.

Besides the queries already cited, there was a word of counsel for as many of the exigencies of life as could be generalized. There were advices against reading pernicious books, for moderation on festive and all other occasions, in the furniture of the house and in the manner of living, on the necessity of being provided with "correctly written wills, disposing of property according to justice, that harmony in families might be promoted."

Friends were desired to avoid any act by which the right of slavery might be acknowledged, and were admonished in these terms, to remember those who had been held as slaves: "The state of those who have been held as slaves, by Friends, or by their predecessors, calls for serious inquiry and close examination, how far they are clear of withholding from them or their children, that assistance which may be found to be their just rights; and the descendants of those Friends who have held them in bondage, are affectionately entreated to attend to the openings of duty on this subject."

"Even if no such obligations to this people existed amongst us, it is worthy of serious consideration, whether there is any object of beneficence more deserving of attention, than that of training up the youth of this injured part of the human family, in such virtues, principles and habits, as may render them useful and respectable members of the community."

Listen to this counsel, the purest ethical science: "Friends are advised to be cautious in receiving collections or bequests for the use of the poor, or for other purposes of Society, from persons who have fallen short of the payment of their just debts, although they may be legally discharged by the voluntary act of their creditors; for, until such persons have discharged their debts, their possessions cannot, in equity, be called their own."

Here is advice which it would seem might interfere with love of country ; but patriotic feeling being so instinct with self-love, has not probably suffered much loss in consequence. "Should any disregard the concern of the Society and accept a post of profit and honor in government, he is not to be appointed in any services in the church, nor his collections received." Those who did not heed were reported annually. Probably but one of the three divisions of the Society in this country has retained these queries and advices in form and substance as then read.

The subject of a suitable meeting house claimed the early attention of the growing settlement. A gift of three acres of ground for this purpose, and for a burial place, had been received. Neither steam nor electricity then infused the spirit of hurry into all human doings. So we need not be surprised that a year and more passed, before a committee, charged with the matter of procuring a deed for the land, finally obtained a correct form for such a paper, and completed the work.

It had been decided in 1809, to build a house 34 feet by 50, the posts 22 feet, at an estimated cost of \$1,800. This decision was referred to the quarterly meeting, and passed thence to that department of the yearly meeting called the meeting for sufferings, which promptly replied that the project was on much too grand a scale, the house too large, too costly. The reason for this reference to authority lay in the fact that the yearly meeting paid a third or more, as the need might be, of the cost of building all the meeting houses in its jurisdiction, from a fund raised by tax on all its subordinate meetings, and in this way controlled any tendencies to extravagant ideas.

Scipio meeting was sure it understood its own need, and proceeded with its plan. Aaron Baker, the bairder, (a Friend who came from New York), before beginning, estimated the

cost of the house proposed, at \$1,700. It was a nice calculation, for the actual cost was \$1,728.29. The sum of \$1,698.29 was assured, to begin, so there was a debt at the end, of \$30, not heavy; but the taxation for building houses in other parts of the State was constant; as no church debts were permitted, the money was pledged before the house was begun.

As this house came from the hands of the builders in 1810, such it is to-day, save that the tints of the unpainted interior are mellowed by time. The æsthetic sense may not delight in the architecture of a Friends' meeting house, but if there be beauty in the fitness of things, then it can claim recognition by the canons of taste, for are not its bareness, its simplicity, typical of the nakedness of the soul in the presence of the great "I Am?" The unpainted benches and partitions of construction severely simple, and the bare floor, were all in harmony with the sober color, the stiffness of shape, and the absence of all ornament in the dress of those who worshipped within its walls. The form of the edifice, though not pleasing to the eye, gives in material shape, one of the distinctive principles of the Society, the equality of men and women in affairs of the church; the square building being convertible at will, into two equal rooms, where these co-ordinate bodies deliberate separately.

Soon after the completion of the house the need of a school house was considered, and ultimately one was built near the meeting house, where a school was held for a quarter of a century or more. Interest in the subject of education never wavered. The committee in charge of the schools (there were three under its supervision, with an average attendance of 80, though often many more), took its subscriptions in 1812 for school books, which they bought of the publishers, Samuel Wood and others. Alas, the list of books ordered is not given. Murray's excellent English Reader and Gram-

mar, it is safe to say, were included. These books were afforded at reduced prices to parents, and some extra copies were useful to those children, either Friends or not, who were too poor to buy.

Whatever their text books and curriculum were, the young girls who came from these schools "formed in 1816 a society for mutual improvement, meeting in the school house at stated times to read original essays." Writes one who was of the number, "A few years later, an older company of both sexes, were in the habit of meeting at each others' homes for similar purposes, adding to the literary part, some other matters, such as the study of botany." They had a book club, buying to read such books as Zimmerman, Lord Chesterfield's letters, Cowper's Task, etc. Summing up the additions to the society by immigration and request, from the year 1808, when the monthly meeting was instituted, to 1822, we obtain the following statement :

In 1808, twenty-four members were added ; of the number was Martha Tupper who joined the Society and afterwards became a valued minister.

In 1809 there were thirty-five added. Of these was Jas. McLaughlin from Ireland, who entered by request. One who remembers him, describes him thus : "He wore long hose and knee buckles, and always walked to meeting, near or far ; on monthly meeting days, the distance was ten miles. He was a sort of preacher of the olden time, not recommended by the meeting." "Truth, justice and mercy, my friends. Show me an honest man, and I will show you a Christian," was sometimes his sermon. Some prosy speaker once drew this criticism on his hapless head. "There are persons who can say more in a single sentence than others do in a long harangue," the "r" being rolled with effect. He was a ventriloquist, but from scruples of conscience, rarely used his power. It is said that once in his presence two boys were

plying their fists on each other, when a voice descending, as they thought from above, caused fists suddenly to lose their force, and the grasp, its hold of the antagonist.

Asa Potter, from Uxbridge, Mass., also came in 1809; he was an active and useful member.

In 1814, he and his wife, Ruth Potter, opened a select school for girls in their own house, of which Phila Aldrich was teacher. They afterward removed to Aurora, where Cynthia and Sophia Southwick were the teachers. An indulged meeting was held there for the accommodation of the school. Young ladies, not members of the Society, were placed in the institution. This school was destined to mould characters which should shine in the highest walks of social life, and influence for good, the affairs of the nation. Judge Miller, of Auburn, whose ancestors were Friends, placed his daughters—Lisette, afterward Mrs. Alvah Worden, and Frances Adelaide, afterward Mrs. William H. Seward—under the care and training of these Friends. Those whose privilege, it was to know these noble sisters, in their life at the Capital, can realize how unique and powerful a force they were; interested in the reforms proposed and agitated by the advanced minds of the time, they moved on the troubled sea of Washington life, during eighteen years of the darkest and most eventful period of the Nation's history.

Mrs. Worden, with a wit keen as a Damascus blade, would pierce the sophistries of the enemies of human freedom, charming while she demolished. Severely plain in their dress, one delighted by her brilliant conversational power, the other refreshed by a beautiful and saintly presence, and an ever ready sympathy. Thoroughly conversant with the politics of the day, they cheered a wearied Sumner, whose principles closed other homes to him, or discussed the cause of Woman with a distinguished foreign guest,—welcomed and gladdened a lonely teacher, or listened to the appeal of some

poor Rachel grieving for children enslaved. Even animals basked in the glow of their kindness and love.

Thus all things found place, in the rounded fullness of their lives.

Aaron Baker and his family from New York City, came in 1809.

Wilbur and Susanna Dennis requested for their children Cyrus, Ann Eliza, and Seneca.

In 1810 the number added was fifty-seven including adults and children. Of these Jonathan and Sarah Swan are best remembered. He was engaged in mercantile affairs in Aurora until 1820. Their home was one of the social centres of their time.

In 1811 there were thirty-two arrivals, of these, the names which some of us may recognize, are Peleg and Eunice White, the latter of whom died two years ago, having lived a century; William S., and Eliza Burling, and Sarah T., wife of Humphry Howland. William S. Burling and Sarah T. Howland were clerks of the Monthly Meetings of the men and women respectively, for years.

In 1812, thirty were added, of whom one, Wm. Green,* now lives at Union Springs. Another, Elizabeth, second wife of Aaron Baker, a woman of much excellence, died a few years ago at the age of ninety-five.

In 1813, twenty-seven arrived. Among these were John and Elizabeth Earl from Rhode Island, and Gardiner and Rhoda Wainer of Dartmouth. Gardiner Wainer, was a nephew of the celebrated colored sea captain and philanthropist, Paul Cuffee.

In 1814, the whole number of arrivals was fifty. Thomas J. and Mary Alsop, came in this year. The few years following their marriage, were spent in his native town of Hudson. But Mary, who was a daughter of Benjamin Howland, yearned for the home of her youth, so they removed to Cayuga. Not long

* Since deceased.

after, Thomas Alsop opened a store at Sherwood in partnership with Humphry Howland. Unlike the common practice of the store-keepers of that time, they bore their testimony against drinking ardent spirits, by not furnishing it to customers. In 1821 they left the business, succeeded in it by Slocum Howland, and settled on a farm four miles west of Scipioville. Their home was a veritable Boffin's Bower. A genial influence radiated from its founders, who welcomed and sheltered the homeless, treated lovingly the boys of the neighborhood, who found here a spot where they felt themselves not "in the way," and so wrapped the congenial guest in its atmosphere of cheerful good-will that a visit there gave a foretaste of the ideal home.

Phebe Field, from Westchester County, claims special mention, she being a more than ordinary preacher and a woman of influence.

In 1815, forty-five were added by arrivals and requests. This reminiscence is from one of the former, a daughter of Cornelius and Abigail Weeks, who came from Cape Cod, Mass. The journey occupied twenty-seven days; coming in the winter they reached the end of the dreary pilgrimage on the last day of the year, 1814. The roads west from Albany were bad. The wagon broke at Oneida, and they were obliged to take shelter in a wigwam, while it was mended. The mother drove, and the father and two young men in company, Thomas and James Hoxie, walked. (The last named with his wife, still lives where they established themselves on their marriage in 1820.) After their arrival the daughter was sent to the school, under the auspices of the meeting, taught by Cornelius and Joseph Wing. There were thirty or forty pupils. The range of study was not extensive, but included some grammar.

In 1816, only sixteen arrivals are recorded. Of these,

John E. Williams of Rhode Island, was well known to some of us.

In 1817, the eastern part of the State sent twelve to the growing settlement.

In 1818, twelve came from Amawalk, Galway, Sandwich and Little Egg Harbor.

In 1819, thirty-two arrived, among these Lydia Philadelphia Mott, of English parentage, and named for the city where the family found a home. She was reared in the Episcopal Church, and the simple ways of her adopted sect were but a thin disguise, which rather heightened the effect of the culture and grace which careful training gives to the upper classes of England. She was an admirable teacher and a preacher; a member of Scipio monthly meeting, though she lived and taught in Skaneateles, calling her school "The Hive." She had a genius for benevolence. Her sympathy for suffering never slumbered, nor did any need find her aid wanting.

In 1820 fifteen were added. Susanna Marriott was one of this number. She came from near New York, and took the school in Aurora, once in charge of Asa and Ruth Potter. The coming of this rare teacher and remarkable woman was an event in the history of this part of the county, from which few persons now living here do not derive benefit, either directly or indirectly. Indeed the importance of the event extended to a wide circle beyond the county; one might say, it marked an era in Western New York. Many who have since graced the cultured walks of life as teachers, writers, or in society, were her pupils, and all cherish her memory with a fervency mingled with awe, seldom equaled in similar relations in life. The salient trait of her character was strength; but she was much besides; she was large-hearted, philanthropic, just, loving, though often stern. She gave the rare opportunities her school afforded for higher education, to many who could not have otherwise enjoyed them

providing both board and tuition for such assistance as they could render in the household, "which" as one of her beneficiaries remarks, "was no more than I needed for exercise." This lady writes of telling the venerable teacher, years after, how grateful she felt for the rare chance she had enjoyed. The reply was, that though she had helped hundreds in that way, it had been no pecuniary loss, but "perhaps the oil and the meal had been blessed on that account." She had a varied life; born and educated in England, and orphaned in early youth. A sea voyage being recommended for impaired health, she came to America in 1793, in the company of Deborah Darby and Rebecca Young, ministering Friends. She was then seventeen years old. The yellow fever prevailing in Philadelphia, she tarried on Long Island until it had subsided, and then removed to that city, where she was active in all charitable work. Her cousin, James Ecroyd, moved to the wilds of Pennsylvania, called the "Beech Woods." She accompanied him to attend to his domestic concerns, and she endured the privations of frontier life with a brave, cheerful spirit. Afterward in caring for her brother's large family of motherless children, her unusual powers and gifts for the teaching and for the discipline of youth, were developed. Thus was her vocation discovered; thenceforth she taught, until nearly fourscore. In some instances three generations were her pupils. She espoused the anti-slavery cause at its beginning, with ardor, and was a reader of the *Liberator* for years. By most careful abstinence, she bore her testimony against using the products of slave labor. She once told the writer that she was implicated in the wrong only in the use of paper; this was unavoidable, and, being made of cotton which had done one work, cost no increase of unrequited toil. She loved animals; the cultivation of flowers was a delight to her—probably the first verbena in a country garden was a scarlet, which

grew a mass of brilliant bloom for her—the wallflowers, and the daisies too, figured in long array, in memory of the English home. Dr. Alexander Thompson, one of the best florists and botanists of his day, said he owed his taste in this direction, to her.

This sketch of one of the best educators of her time must suffice. Could less be said where so much more is merited? When the world learns that faithful teachers are its best benefactors, the story of such lives will be told and treasured with care.

In 1821, twenty-three arrivals are noted. Among these were the young man, now the venerable Mathias Hutchinson, and his parents, from Buckingham, Pennsylvania. A letter from him on Christmas day last, in a hand as perfect as copper-plate, says; “I am eighty-four years old to-day. In the spring of 1821 I moved with my parents to Bradley’s, now called Northville. In the fall of 1819 I traveled through this section of the country, making a journey of 1,940 miles on horseback.” Further on he bears testimony to the good sermons he heard from Phebe Field and Sarah Tallcott, who, with Martha Tupper, were the only preachers in Scipio meeting for a long period.

The most of the settlers in the above estimate, with some not enumerated, established themselves within a radius of ten or twelve miles, from the Meeting house. There were indulged meetings for members more remote, at Amaziah Taber’s, near Owaseo Lake, at Elmira, at Salmon Creek, at Hector, at Union Springs, at Sempronius, at Aurora, and at North Street; all under the care of committees from the monthly meeting. Salmon Creek meeting dates from 1809; it was held sometimes in Paul Cogswell’s house, sometimes in John Kenyon’s, until a house for worship was built about 1819. Welcome Mosher, Jas. McLaughlin, and Samuel Green, Samuel and Elizabeth Bull, and others, belonged to this meeting.

The meeting at Sempronius was instituted in 1808. Ebenezer Young, Seth Cushman, Henry Pearsall, Russell and Louisa Frost, were some of the members, also Jonathan Halsted and family. The last named ultimately settled at Salmon Creek.

Hector meeting was allowed in 1813 at the house of Cornelius Carman. Union Springs meeting followed in 1814, held at the house of John Earl; Aurora meeting in 1816. North Street preparative was instituted in 1817, and the meeting house west of Scipioville was built in 1820. Sempronius, Skaneateles and Elmira were severally granted preparative meetings in 1819. The one at Elmira was held in the house of Townsend Carpenter.

The members who attended Skaneateles meeting were Wm. Willets and family, David Arnold and family, Charity Thorne and her family, and others. Those at North Street, were Chas. Gifford, Aaron Baker, Joseph Hoxie, and their families, also Joseph and Lois Estes, and others. Union Springs, John and Elizabeth Earl, Wm. S. and Eliza Burling, Elisha and Margaret Southwick and their daughters, and Mary Hart and her family.

Before quitting the pleasant paths of reminiscence, forgetting, for the moment, the great schism, and also the order of chronology, let us take note of the coming of another Friend, originally from Burlington, New Jersey. Josiah Letchworth, with his wife Ann and their family settled in Scipio in 1831. Such a man is an event in the history of the place he calls home. He identified himself with the public weal. Interested in the temperance cause, he gave it both pen and voice, with a zeal that never waned. His interest in the education and training of youth took him to the public schools of his vicinity, where he sometimes gave lectures prepared for the purpose. More fond of humor than some thought befitted the sober sect, his sallies of mirth

were often a bright disguise for some truth he would enforce. Many of the children of his time will cherish to old age, the memory of the smile and the word of cheer he never forgot to give them. How few realize the influence of these ripples of kindness, impalpable as the light and air which report them. He loved and cultivated flowers and sometimes indulged in writing poetry. In short he enjoyed life with zest, because he knew how to get the best of it.

Out of the past beams another radiant face. In the autumn of 1843, the row of women who sat on the facing seat in North Street meeting of orthodox Friends, was brightened by the addition of a brilliant and beautiful woman whom David Thomas had brought from Lockport to preside in his home.

Edna D. Thomas was a native of Massachusetts, but came to Western New York in early youth. From the time of the construction of the Erie canal, she lived in Lockport; thus identified with its growth, and its interests, she was as it were, a patron saint of the city. Then the wife of a physician, Dr. Isaac Smith, her warm heart learned the sorrows of a wide range of life; and it is safe to say, that no soul hungry for sympathy or aid, failed to find her aglow to minister to its need. She was emphatically, "Everybody's friend;" especially active and interested in the Temperance as well as in the Anti-Slavery cause. At a time when intemperance was alarmingly prevalent in Lockport, she gave the impetus to founding a Women's Temperance Society, of which she was made president. She braved mobs to give her presence to Anti-Slavery meetings, when it was the fashion to mob these gatherings. She also believed in the equal rights of woman and never lacked the courage of her principles. In a verbal contest, a sparkling flash of eye and speech would transfix her foe, whose enjoyment of the humor was more than an antidote to the chagrin of defeat.

To the new home in Cayuga, she came, brightening it with her illuminating presence.

In the season of flowers David Thomas's garden was heavily taxed to supply her flower mission. On meeting days, a basket of bouquets generally adorned the lobby of the meeting house, which were dispensed by her, at the close of the solemn hour.

When this life, so full, and brave, and earnest, was ended, though measuring more than four score years, those who loved her, felt, not that an aged friend was gone, but that a strong, true woman was taken from the midst of her usefulness, and that they must henceforth miss the welcoming smile and the hand-grasp, which had cheered all, blessed with the friendship of this young spirit endowed with the glory of a grand old age.

Your historian has no record of the years from 1822 until 1827. Greenfield and Amy Iden came from Buckingham, Bucks County, Penn., in Nov. 1822, and settled permanently, west of the Ridge road, between Sherwood and Poplar Ridge. Both lived to be nearly ninety years of age. He leaves this legacy of business integrity which deserves record. Years of prosperity succeeding adversity, with a nobleness that can never be too much admired, he returned to his former home, and sought and paid those he owed. He was a man of thought, well read, and so far in advance of his time, as to be an abolitionist.

The venerable John Searing came from Long Island and settled not far from his present home, west of Poplar Ridge, in May, 1823. Nearly sixty years has the community in which he lives, enjoyed the influence and example of this model farmer and upright man.

John and Sarah Ann Merritt, well remembered by the community of which they were respected members for many years, came from Dutchess Co., in the spring of 1825,

bringing three sons and four daughters. They established themselves a mile east of Poplar Ridge. Isaac and Susan Jacobs and their six children came from Uwchlan, Chester Co., Penn., in the same year, and eventually made a permanent home near King's Ferry. He, like his brother-in-law, David Thomas, loved the cultivation of fruit and flowers, and did much in this way to improve the taste of Southern Cayuga. He was also an active opponent of Slavery. The families of both, as well as many other Friends, abstained from the use of dry goods and groceries which were the product of slave labor. This required self-denial in many ways. The groceries were often not of the best quality, the texture of the prints was coarse and there were but four varieties of pattern, which gave little scope for the exercise of taste by the conscientious, who recognized each others' faithfulness, in the figures of their dresses.

Nehemiah and Sarah S. Merritt, from Dutchess Co., settled east of Poplar Ridge in the spring of 1827. Sarah S. Merritt was a devoted Friend, prominent in the affairs of the Society and earnest for the maintenance of its testimonies. She lived nearly ninety four years, and retained her mental powers until near the end.

Wm. and Mary King, of blessed memory, with their sons John and Alfred, came from Stroudsburg in 1828, originally from England.

With hesitation I now approach the difficult, delicate task of speaking of the division.

In midsummer of the year 1828, the division occurred in the Scipio monthly meeting of Friends. It had transpired in the yearly meeting, held in that spring in New York City, so it was inevitable that the subordinate meetings take the same course or identify themselves with one or the other party; a crisis of trial, grief and bitterness. The membership in New York meeting was 18,445. It divided thus :

Orthodox 5,913, the larger body 12,532. The great schism began the previous year in the largest body of Friends in America, the Philadelphia yearly meeting, whose aggregate of membership was 26,476. When divided, the numbers were, 9,323 Orthodox, 17,953 of the larger body.

One noble deed, the last unitedly done by this body, brightens this period of fierce dissension, an act of humanity toward a part of the despised African race in North Carolina. There was a pause in the strife and all agreed to raise \$3,000 to assist the yearly meeting of North Carolina in removing from that state, a large number of colored people who had been manumitted, and were liable to be re-enslaved if they remained in their native land. The quarterly meetings afterward paid their quotas, the money was raised, paid to the treasurer, and did its beneficent work. This episode illustrates remarkably how *heads* could differ hotly, and *hearts* unite and respond to the holiest dictates of duty.

The controversy was lengthened by the large property interests of the society, both educational and religious. As no compromise was reached, it is due the larger body to say, that a settlement was proposed by it, and rejected by the other. In Philadelphia, the property was adjudged to the smaller body, it being in the judgment of the Courts "The Society of Friends."

In New York, the Chancellor decided for the larger body, saying in his decision, that their creeds though differently expressed, were substantially the same. In 1851, the larger body, in the City of New York, divided the property thus decreed to it, with the orthodox Friends, to mutual satisfaction. The same was done in Baltimore as late as 1865. In this church without a written creed, this nursery of character and of strong individuality, it is not so strange that differences finally became irreconcilable, as that a Society thus founded, should continue for nearly 200 years, without serious dissensions.

According to Wm. Penn., "the Light of Christ within, as God's gift, for man's salvation, was the fundamental principle, the main distinguishing principle of Friends." Barclay speaks thus of it, "By this we understand a spiritual, heavenly, invisible principle, in which God as Father, Son and Spirit dwells, a measure of which divine and glorious life, is in all men as a seed, which of its own nature draws, invites, inclines to God." Speaking of the Scriptures, he says, "They are a secondary will, subordinate to the Spirit, from which they derive all their excellency and certainty; they are a declaration of the fountain not the fountain itself. The letter of the Scriptures is outward, a mere declaration of good things, but not the good things themselves, therefore it neither is, nor can be, the chief nor principal rule of Christians." Still the early Friends acknowledged the divine authority of the Scriptures, and were willing that all their doctrines and practices should be tried by them. But they believed that none could rightly understand and interpret them without the aid of the Holy Spirit, "which is the first and principal leader," says Barclay. These extracts are given that we may see what breadth there was in the bond of their union, for differences of opinion, which no doubt existed from the earliest years of the Society. Is it then strange that when the great schism occurred, each party should devoutly believe and stoutly maintain, that it was the "Society of Friends," and that each should draw from the archives of a common inheritance, the testimony of the fathers in proof of its assertion and its belief? And is it strange that both could substantiate their claim? Is it not also equally probable that both had unconsciously diverged somewhat from the faith of Ancient Friends, developing in divergent lines, views which *they* held, without discovering the lack of agreement?

Often in history, a single life precipitates and formulates, feelings and principles, which had, as it were, been in the air. So it must have been in this instance.

In 1775, a young man appeared in the ministry in Jericho, Long Island. A character of depth and power, he possessed a commanding presence, a natural and forcible eloquence, and gave the seal to his faith by a life of such excellence as no enemy could gainsay.

Such was Elias Hicks, whose name was given to the larger body, at the division. As it never accepted the designation, it has been avoided in these pages. In reading his life I can not see that he taught any startling innovations on the ancient doctrines, so far as I have read or understand them. To give his thought correctly permit some extracts from a letter written by him shortly before his death, to a friend: "Some may query, what is the cross of Christ? To this I answer, it is the perfect law of God, written on the tablet of the heart of every rational creature, in such indelible characters that all the power of mortals cannot erase it. Neither is there any power or means given to the children of men, but this inward law and light, by which the true and saving knowledge of God can be obtained; and by this inward law and light all will be either justified or condemned. It is evident that nothing but this inward light and law as it is heeded and obeyed, ever did or ever can make a true and real christian and child of God."

No division occurred at this time (1827) in New England, nor in North Carolina. Some years after, a dissatisfaction arose in regard to the writings of Joseph John Gurney, for just the opposite reason to that which caused the dissent from the views of Elias Hicks. It was urged that Joseph John Gurney, taught too literally the doctrines of the Anglican Church, and held lightly, or failed to emphasize the principle of the "indwelling light," while his life also was one of such exalted goodness, that none could doubt the source of its illumination. This ended in a division which also reached the Seipio meeting of orthodox Friends.

In 1833, Job Otis, a friend from New Bedford, Mass., removed hither, with his family. He was a man of keen intellect, educated and learned in all the lore of the Society and strong in its faith. He dissented strongly from the views taught by Joseph John Gurney, showing where they were at variance with those of the ancient Friends. Not a few saw with him. But not being able to convince the larger part of the meeting, of the truth of their position, and believing the views it represented would prove subversive of principles they held precious, they withdrew to themselves, feeling bound to do so by what they believed the cause of Truth.

The pen so unequal to the portrayal which it would have gladly omitted, in closing, would pay a tribute to the people whose light has vindicated itself by the nearness of the work and walk of many of its followers, to the Truth. May the brightness and beauty of such sainted lives, as Pennington, Barclay, John Woolman, Antony Benezet, Elizabeth Fry, and a host of others, blind us to this dark page. Let us only remember how much this peculiar and remarkable little body has contributed to the growth of true christian civilization.

It was first to place woman beside man in the church, and is still alone in that regard, for which she will embalm its memory, if ever the need be. Its William Penn taught an Indian policy which our government would do well to learn. From its beginning its testimony against war has been unflinching. It early purged itself of complicity with human slavery, and furnished some of the most effective fighters against that iniquity: the doctrine of immediate, unconditional emancipation, which became the watchword of English and American Abolitionists, was the thought of the quakeress, Elizabeth Heyrick.

Its Benj. Lundy began the Anti-Slavery agitation in this country, to which its Whittier, consecrated his muse and its

Lucretia Mott, bore her testimony. In short in every field of work for humanity and for the growth of justice and truth in the earth, may be found, not lagging, but foremost, members of the different Societies of Friends. Though no longer a unit, their methods of work are similar.

Whether they are one and all, to lose their distinctive place among the sects, is not for us to forecast, assured that the "Light" which has led them, that maketh for righteousness endureth forever.

APPENDIX.

From 1808 to 1821 inclusive the following members were added to Scipio Monthly meeting of Friends :

1808.—Nine Partners, Dutchess Co. : Wm. Mosher, Jonathan Dean ; Hannah Mosher and three children—Deborah, Sarah and Henry. Chappaqua, Westchester Co. : Samuel and Katy Weeks. Amawalk, Westchester Co. : Abraham and Elizabeth Lockwood. New York City : Aaron and Sarah Baker. Washington Co., N. Y., John and Mary Kenyon and their son John ; Ruth Allen ; David and Wealthy Frink and three daughters.

1809.—Washington Co., N. Y. : Nicholas Sherman. Coeyman's : Benjamin Stanton. Galway : Isaiah and Meribah Cogswell and three children. Duaneburg : Silas and Abigail Cook ; Philip Allen ; Benj. Hoag and wife and four children. Uxbridge, Mass. : Alonzo and Wait Thayer ; Asa Potter. Northbridge, Mass. : Samuel, Ezra and Olive Southwick. Plainfield, New Jersey : Levi Gaskell ; Agnes Haines ; Wm. and Rachel Webster and their seven children. Shrewsbury, New Jersey : Thomas Hance ; Wilbur and Susannah Dennis requested for their children, Cyrus, Ann Eliza, and Seneca.

1810.—Nine Partners : Ruth and Mary Mosher. Hudson, N. Y. : Elizabeth Aldrich. Hardwick, New Jersey : John and Anna Laign and five children ; John and Rebecca Brotherton and six minor children, of whom Enoch Brotherton is the only survivor. Little Egg Harbor, New Jersey : Samuel and Hannah Shourds, their seven sons and two daughters. Dartmouth, Mass. :

Joseph Lapham; Phebe Easton. New Bedford, Mass.: Peleg and Eliza Slocum; Lazarus Ewer. Easton, N. Y.: Elizabeth Mosher and daughter Amy. Duaneburg: Isaac and Abigail Higgins. Galway, N. Y.: Jonathan and Sarah Swan and son Jonathan; Charles and Mary Carman; Amaziah and Judith Allen and three children. Dartmouth, Mass.: Benjamin Howland, Smith and Sylvia, with their children Humphrey, Frederic, Slocum, Kijah, Sylvia, Howland and Cornelius.

1811.—Dartmouth, Mass.: Peleg and Eunice White and their four children—Abner, Amy, David and Susan; Sarah Smith; Cook and Rebecca Howland. New York City: Wm. S. and Eliza Burling and their children—Mary, Caroline, Thomas and William. Danby: Elisha and Margaret Southwick and their daughters, Cynthia, Sophia and Phebe. Chappaqua, Westchester Co.: John Mosher and nine children—Henry, Hannah, Loretta, Deborah, Sarah, Judith, Isaac, Israel and Samuel. Amawalk: Sarah T. Howland, wife of Humphry Howland. Uxbridge, Mass.: Benjamin Bowen.

1812.—DeRuyter, Madison Co.: David and Rest Wood and nine children; Isaac Scott and his wife; Joseph and Martha Darbyshire. Rhode Island: Jonathan and Abigail Green and seven children—Sarah, Abigail, Anna, David, William, Joseph and Jacob. Amawalk: Jane Purdy; Sarah Underhill; Anne Bloomer. Oblong: Wm. and Mary Wooden. New York: Elizabeth, second wife of Aaron Baker. Pennsylvania: Samuel Green.

1813.—Rhode Island: John and Elizabeth Earl and Samuel Williams. Easton: Jacob Coffin. Coeyman's: Mehitabel Wing and four children. Long Island: Ruth, wife of Asa Potter. New Bedford: Samuel and Lydia Janney and family. Dartmouth: (Gardner and Rhoda Wainer and son Michael); Jonathan and Edith Sisson.

Galway : Charles and Phebe Gifford and their children—John, David and Mary ; David and Hannah Chidester and three children—Benjamin, Nathan and Phebe.

1814.—Dartmouth, (Abigail Weeks) ; Jos. Kirby ; Meribah Slocum. New Bedford : Jos. and Deborah Howland and their four children ; Obadiah Janney ; Ruth Swift and seven children ; Wm. Davis ; Jno. and Catherine Janney and nine children ; Rachel Sharpstone ; Caleb Manchester, joined by request. Hudson : Thos. and Mary Alsop and son John ; Esek and Elizabeth Mosher. Amawalk : Jesse and Phebe Field and daughter Deborah ; Jos. and Sarah Kniffin. Easton : Joseph and Eleanor Hoxie and family. Duaneburg : Jos. and Lois Estes. Queensbury : Isaac and Rebecca Starbuck. Chappaqua : Israel Cock and Elizabeth Cock.

1815.—Saratoga : Daniel and Barnabas Wing ; Sarah Wing and three children ; Ruth Wing. New York : Mary, wife of Richard Tallcot. Troy : Mary Hart, and children—Joseph, Sarah, Ann, Jane and John. Galway : Josiah and Dorcas Thompson and six children ; Arnold and Huldah Comstock ; received by request—Elisha and Hannah Eldridge ; received by request—Lucretia Bowen ; Clark Morrison. Sandwich, Mass. : Thomas and James Hoxie ; Lazarus and Lydia Ewer. Creek Monthly Meeting : Major and Millicent Marshall ; Austin Cross ; Thomas Frost. Dartmouth : Wm. Smith ; Barnabas Kirby ; Riscom and May Kirby, six children.

1816.—Dartmouth : Elihu and Sarah Slocum and sons, Elihu and Ezra. Galway : Jerothman and Olive Allen. New Bedford : Wm. Dillingham. Chappaqua : Samuel Gale. Easton : Jas. and Margaret Kenyon ; Benj. Kenyon. Westport : Perry and Elizabeth Sisson. Queensbury : Jno. and Hannah Winslow. Rhode Island : John E. Williams.

- 1817.—Cornwall: Townsend and Elizabeth Carpenter and eight children. Galway: Andrew Comstock; Mary, wife of Abner Gifford.
- 1818.—Amawalk: Willis and Ann Smith; Abel and Phebe Underhill; Rebecca, wife of Daniel Tallcot. Little Egg Harbor: Rachel Brown and Beulah Gray. Galway: Zebulon and Hannah Hall; Jno. and Phebe Hoxie. Sandwich: Betsey Hoxie.
- 1819.—Saratoga: Jos. S. and Judith Allen, and Eben Allen. Bridgewater: Jos. and Submit Frost, and seven minor children; Lydia P. Mott and Arthur her son. Chappaqua: Jacob and Eliza Griffin and two daughters. Amawalk: Wm. and Phebe Birdsall and nine minor children. Galway: Phiny Sexton; Anna S. Kenyon.
- 1820.—Galway: Samuel and Elizabeth Hall. New York: Isaac and Sarah Sutton and their five children. Chappaqua: Anna Underhill and two daughters.
- 1821.—Buckingham, Penn.: Thos. and Ann Casey Hutchinson their son Mathias Hutchinson. New York: Ambrose Cock, seven minor children.

NOTE.—The writer desires to return thanks to John Searing for the use of records, without which the foregoing paper could not have been written; and also to Samuel D. Otis for the loan of books, containing information and history of value concerning the Society of Friends.

THE INVENTORS AND INVENTIONS
OF CAYUGA COUNTY, N. Y.

Read before the Cayuga County Historical Society, at Auburn, N. Y.,
September 21st, 1880.

✓
BY CYRENUS WHEELER, JR.



Egyptian Flax Harvesting Scene.

INVENTORS AND INVENTIONS OF CAYUGA COUNTY, N. Y.



THE subject of our paper this evening will be "The Inventors and Inventions of Cayuga County."

This County was originally included in Albany County, which was formed in 1683, and by subsequent statute was made to comprise everything within the Colony of New York, north and west of the present limits of that County, and all of Vermont. The County of Montgomery was formed from it, March 12, 1772,

under the name of Tyron, borne by the then Colonial Governor. Its present name was given it in honor of General Richard Montgomery of Revolutionary fame. Herkimer

County, (originally called Ergheimer,) was formed from Montgomery, February 16, 1791, and Onondaga County from Herkimer, March 5, 1794. Onondaga County at this time comprised the whole military tract, and from this was taken Cayuga County, March 8, 1799, and Seneca County from Cayuga in 1804, and a part of Tompkins County in 1817, and Cortland County from Onondaga in 1808.

In treating the subject, we must ask the kind indulgence of our hearers whilst brief allusion is made to some of the earlier inventions of the country and the world.

George Farquhar, two hundred years ago truly said, "Necessity, is the mother of invention." This necessity has been acknowledged in all times and in every age, and among every people has been acted upon. Invention antedates the flood, and was at an early day practiced by our first parents. After partaking of



FIG. 1.—Costume and Accoutrements of Man in the Reindeer Epoch, Stone Age.

the forbidden fruit, they felt the *necessity* of being clothed; "And they sewed fig-leaves together, and made for themselves aprons," and thus became the *first inventors*, and *joint inventors* also, the record of which has been preserved in Genesis, third chapter and seventh verse. The question of dress from that day to this has been an important one, and

especially so in modern times to those fair daughters of Eve, who, with extensive wardrobes often feel in view of the rapid changes and wonderful inventions of fashion, that they "have nothing to wear."

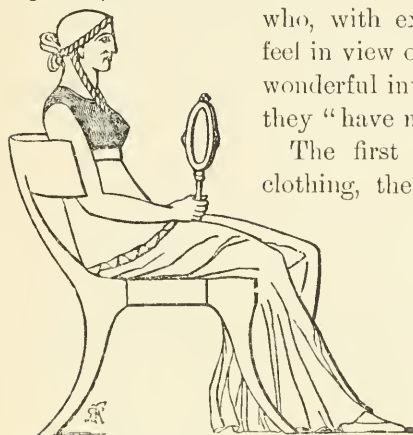


FIG. 2.—Grecian Lady in Dress of Old Style.

The first necessity was food and clothing, the next shelter; and it is recorded in the fourth chapter and seventeenth verse of the same book, that "Enoch builded a City"; and in the twentieth verse, that Jabel "was the father of such as dwell in tents;" in the

twenty-first verse, that his brother Jubal, "was the father of all such as handled the harp and organ;" and in the twenty-second verse we learn that Tubal Cain "was an instructor of every artificer in brass and iron." Invention at that early day, appears to have made rapid progress.

The City built by Enoch, was probably a collection of tents, and the people mainly led a pastoral life, as "Jabel was the father of such as dwell in tents, and have much cattle." In Genesis, eleventh chapter, third verse, we learn that the descendants of Noah on the plains of Shinar, invented brick for building a city, and erecting a tower, neither of which appear to have



FIG. 3.—Costume of Rich Bourgeoise, 14th Century.

been completed. Invention had reached a high standard, and the arts and commerce flourished in past ages.

In regard to this country, and more especially this County, and the inventions practiced here at an early day, it is proper to inquire. This County, before its settlement by the whites, was the hunting ground of the Cayugas, a tribe of the Six

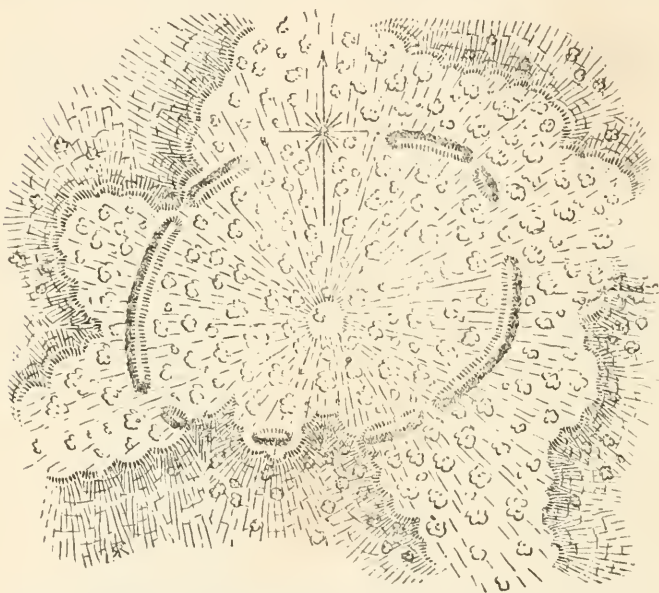


FIG. 4.—Plan of Ancient Work near Auburn, N. Y. (Fort Hill).—From *Ancient Monuments of the United States*. No. 1.—By E. G. Squier, *Harpers' Magazine*, May, 1880, p. 743.

Nations. Prior to their occupancy of it, another, and different race of people resided here. Agassiz has declared that, in his opinion, "America, so far as her physical history is concerned has been falsely denominated the 'New World.' Hers was the first dry land lifted out of the waters; hers, the first shore washed by the ocean that enveloped all the earth beside; and while Europe was represented only by

islands, rising here and there above the sea, America stretched an unbroken line of land, from Nova Scotia to the 'Far

West.' " The characteristics of this early race, can only be judged of by the vestiges of their works yet in existence, as found widely scattered all over the country.

It has been inferred that this race was an agricultural people, dependent upon the soil rather than the chase for support. When, or how they disappeared, is veiled in uncertainty. It is, however, clear that many centuries must have elapsed since they occupied the country.

The aborigines of the country possessed in a moderate degree, inventive talent which was born of their first great necessities—food and clothing; secondly of the means for offence and defense; thirdly,

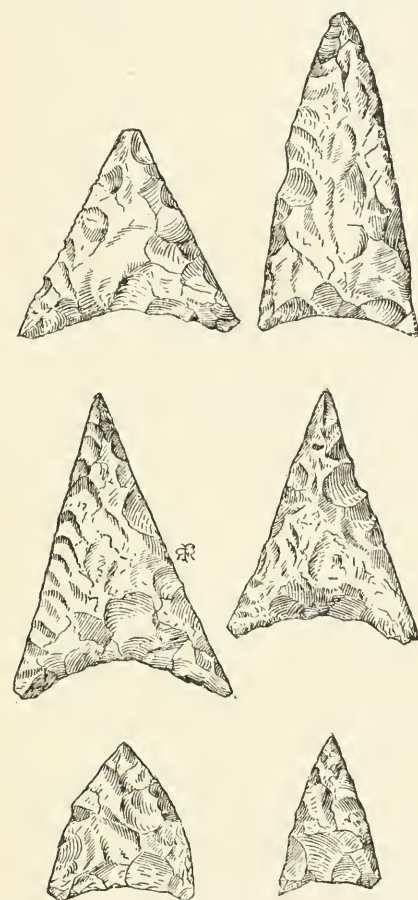


FIG. 5.—Six Arrow Heads of Flint—Cayuga Tribe—
From Ancient Town, on "Cutting Place,"
N. E. corner of City of Auburn, N. Y.

transportation; and fourthly, of a desire for ornamentation. Its manifestation is shown in their implements of the chase and warfare, the bow and arrows and spears, the flint heads of

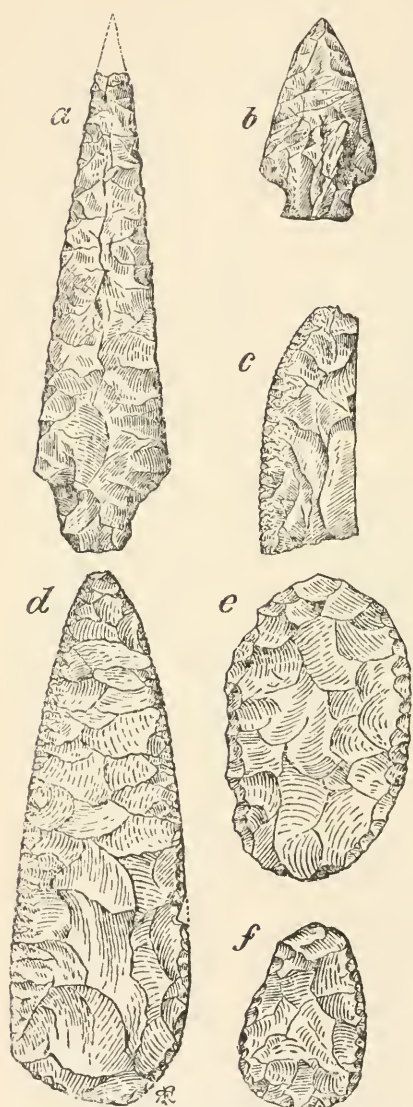


FIG. 6.—*a, b*, Flint Spear Heads ; *c*, Knife ; *d*, unknown ; *e, f*, Celts or Scrapers. From farm of Ulysses Wright, Esq., on Franklin Street, Auburn, N. Y.

which, found in different localities, by their difference in form and finish, indicating difference of degree in the skill and inventive talent of the makers.

Their wigwams, their dress including their leggings and moccasins, attest their inventive talent and mechanical skill ; and the light bark canoe, (Fig. 8.) as a means of transportation, not only evinces skill, but an adaptation of means to ends in harmony with their surroundings.

Rude pottery, as well as beads are found and attest the same faculty. When, or by whom these rude arts were first practiced, is uncertain ; how long they had been practiced will remain forever unknown. They were, however, so practiced at the earliest date of which we have any authentic record of this country, which goes back to the early part of the seventeenth century.

The permanent settlement of this County by Europeans scarcely reaches back a century. The early pioneers, here found a nearly unbroken wilderness and with rare exceptions a heavy growth of timber, the product of a long undisturbed and prolific soil. To the removal of the forest they bent their energies. First in the order of their necessities, shelter was

required. The straight bodies of the forest trees served the purpose, and the woodman's axe shaped them and from them the house was erected. Barks served as a covering; an open fireplace of stone, and a chimney laid up with sticks and mud; a splint plank floor,

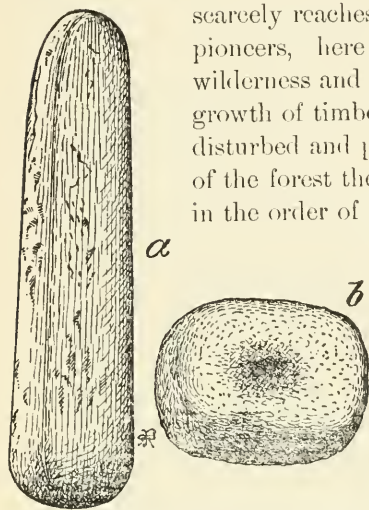


FIG. 7.—*a*. Stone Pestle from Cato, *b*. Hammer Stone from "Steel Place," Auburn, N. Y.

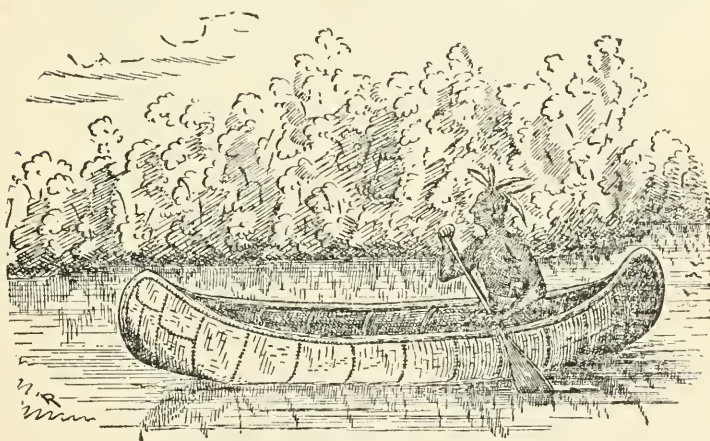


FIG. 8.

a door on wooden hinges and a "latch-string always out," completed the early home of the pioneer.

The furniture was scant and of the simplest kind. This home, however rude, was the centre of as much real happiness as more pretentious mansions often afford. As fast

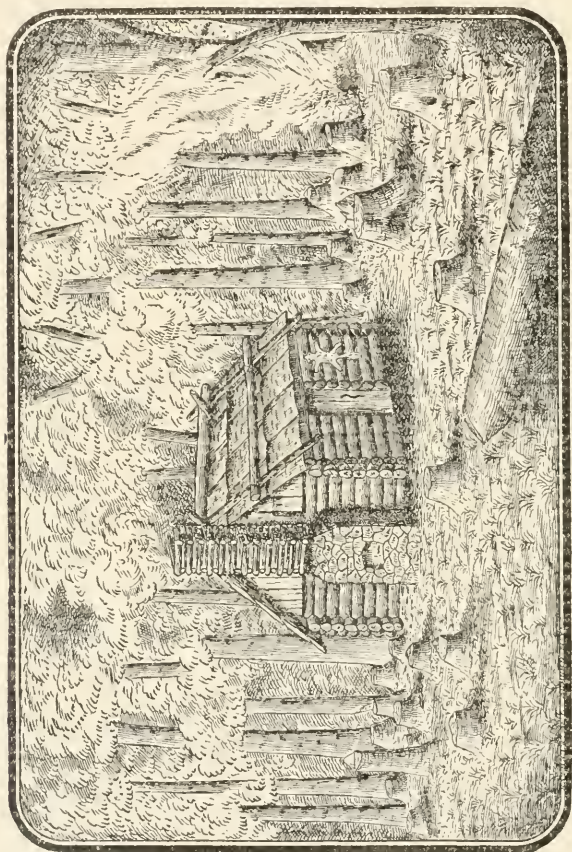


FIG. 9.—“Log Cabin ” and “Clearing.”

as the forest disappeared, the cultivation of the soil progressed. The implements in use were adapted to their necessities. The axe that cleft the timber, opened the ground for the reception of seed when thickly spread roots forbade the use of the hoe.

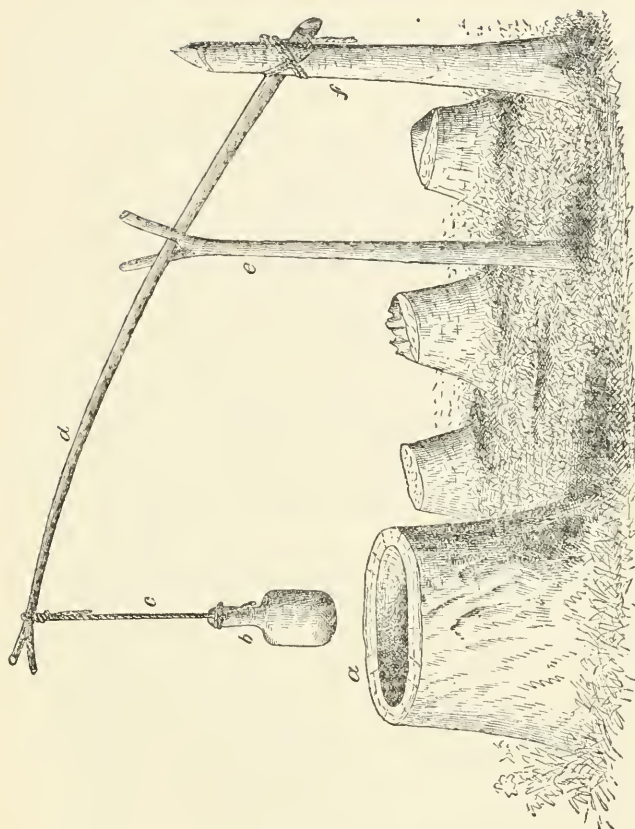


FIG. 10.—Sump Mortar of Early Settlers. *a*, Mortar; *b*, Pestle; *c*, Rope Carrying *b*; *d*, Spring-pole; *e*, Crocheted Support for *d*; *f*, Tree to which end of *d* is lashed.

The crop of corn, when raised, was converted into samp and coarse meal by hand, aided by the stump of a tree

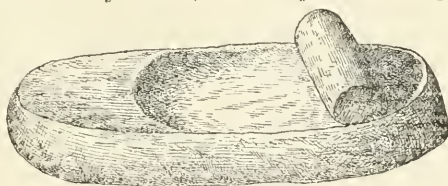


FIG. 11.—Primitive Corn Mill, Stone Age. (Figuier.)

hollowed out by the axe and fire to form a mortar, and a large wooden pestle suspended above it from a spring-pole.

The forest also yielded sweetness. The sugar maple, abundant in this County in those days yielded, in early

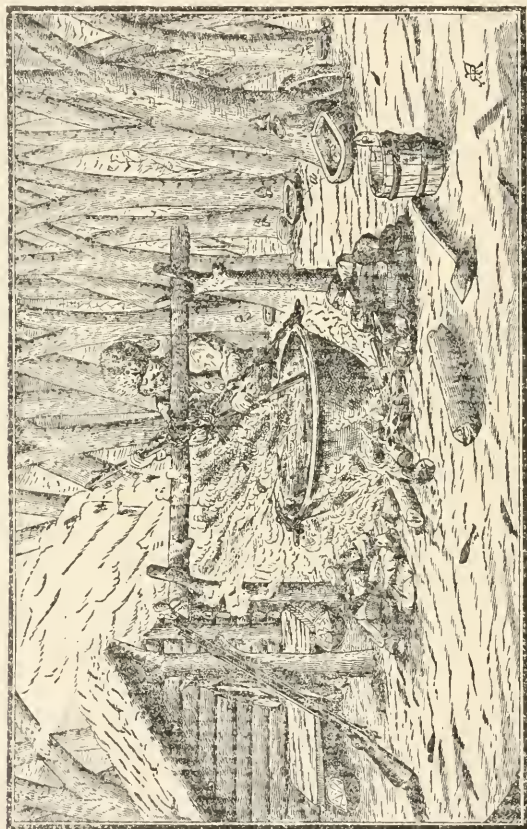


FIG. 12.—“Sugar Camp” of an Early Settler.

spring, an abundant harvest of sap, which was caught in troughs shaped by the axe, and boiled down to a delicious syrup making more palatable the corn meal cake, and the boiled sump.

With the advance of improvements, animals were introduced, and oxen became important aids in subduing the



FIG. 13.—"Log-boat," of Early Settlers.

wilderness and cultivating the soil. The implements and machinery in use were of the simplest kind; but of the kind best adapted to the necessities of the time. The first vehicles in use, were the "log boat," and the "log-sled." The first was formed of the crotch of a tree shaped by the axe, to slide over the ground. To this, the oxen, were attached by a chain, and it served much the same purpose as the stone-boat of the present day.

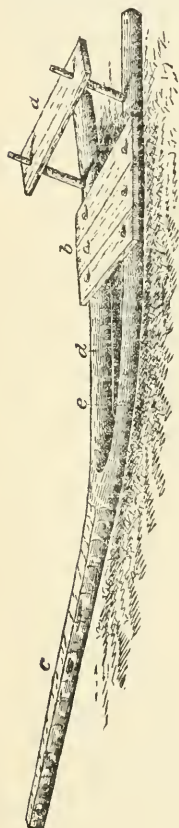


FIG. 14.—"Log-sled," of Early Settlers.

The log-sled was an improvement upon the log-boat, and served its special purposes. It was constructed in much the same form as the log boat, the forks of the triangle being left longer, and selected with a view to securing a long curved runner; and the main stem was hewn down, and left long enough to form a tongue, to which the oxen were attached. On top of the forked or runner part, was fastened a rough floor, and a raised bench for a seat.

This was the conveyance for long distances; it served to take the "grist to mill" (one of which, and we believe the first, was erected in what is now the city of Auburn, in 1794, and another in what



FIG. 15.—A Primitive Spinner. (Figuiet.)



FIG. 16.—Egyptian Women using the Distaff.

is now Ludlowville, in 1798.) The County was then without roads, and fallen and decaying timber encumbered the ground, and this conveyance would ride over obstacles, which

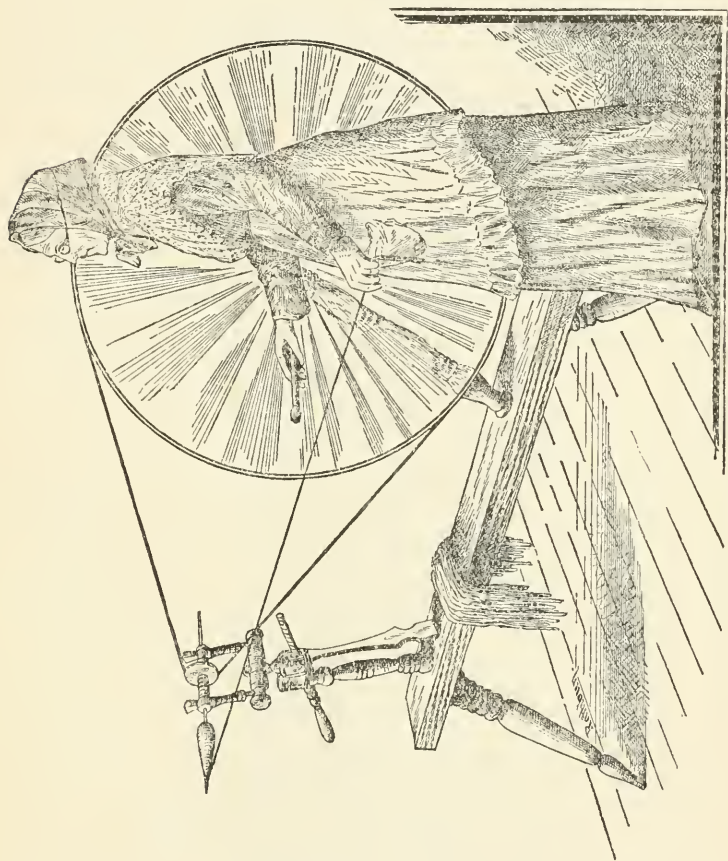


FIG. 17.—Olden-time Spinning and Spinning Wheel.

could not be safely surmounted by the log-boat or wheeled vehicles. In those early days, matron and maid availed themselves of this mode of conveyance to attend religious services and social gatherings. Whether this was more con-

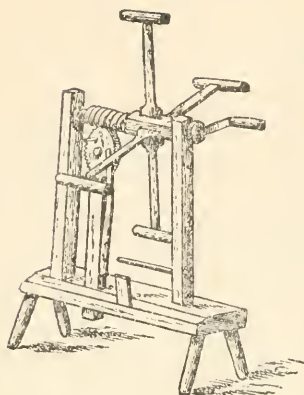


FIG. 18.—Reel of the Olden Time.

ducive to Christianity, or good digestion, we leave others to decide.

These and other improvements and inventions not named, were none of them covered by patents, and in fact antedate the patent laws of this country, and we admit that we cannot name with certainty, the particular persons to whom the credit of these inventions is due; although we can name some of the early pio-

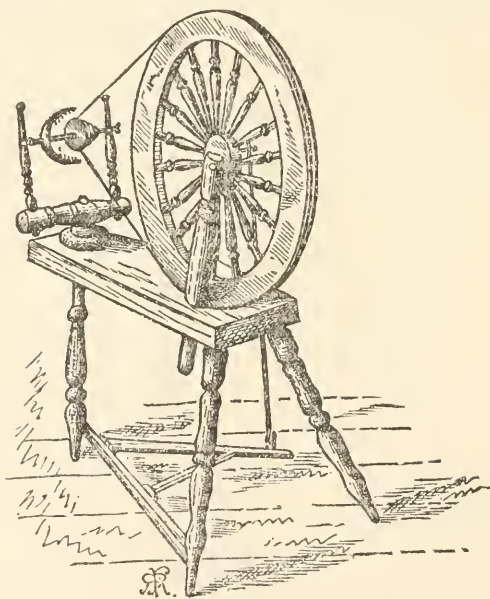


FIG. 19.—Spinning Wheel for Flax.

neers who practiced those arts with advantage to themselves and to the County.



FIG. 20.—Eastern Mode of Churning in Skin Bottles.



FIG. 21.—Early Mode of Churning. The "Dash-Churn."

The first white settlers in the present limits of the County, were John Harris, from Harrisburgh, Pa., in 1778, who located at Cayuga, where he established the first ferry for crossing the lake. Roswell Franklin, from Wyoming, who located near Aurora in 1789, and Benjamin Avery, at Tallcot's Corners, in the same year. In 1790, Elisha Durkee

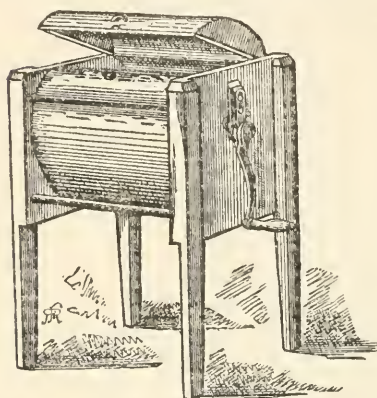


FIG. 22.—The Modern Rotary Churn, Blanchard type.

and Edward Paine settled near Aurora. Colonel John Hardenbergh settled in Auburn in 1793, and erected a grist mill in 1794, and the place was known as Hardenbergh's Corners until 1805, when it took its present name. Charles Kendall, Ezekiel Landon, and Alanson Tracy, were also early settlers in Scipio.

These persons, or some of them at least, and many others not named, practiced such arts at an early day in Cayuga County.

From 1793, onward to 1810, the County rapidly increased in population, as at that time, the census shows a population of 29,840. The industries of the County, too, were no less marked than its population. At that time, 1,360 looms were in operation, producing 340,870 yards of cloth. Eleven Carding Mills, eleven Clothing Mills, nineteen Tanneries, and forty-seven Distilleries, were also in operation. A writer about that date, says: "The inhabitants clothe themselves principally in the productions of their own families; and were it not for the exorbitant number of their distilleries, I should add are very temperate and industrious."

Cayuga County, from 1810 up to the present time, has, we think, in its enterprise and industries, kept fully up to the necessities of the times, and will compare favorably with any other county or locality. Whilst Agriculture, Manufactures and Commerce are inseparable and mutually dependent on each other, it is not improper to inquire how much the success of all these is due to the skill of the inventor, stimulated and protected by the patent laws of the country.

The system of granting patents was not known to the ancients, and, in many countries does not at the present time exist. The system was not, as many suppose, an invention of some New England Yankee, though New England Yankees are many of them inventors; but from Old England we derived our patent laws, and like every thing else of English origin, we have improved upon them. In England the granting of patents was based on a statute passed in 1624, in the reign of James the First.

In France, the earliest patent law was in 1791. The patent system of the United States of America, has grown up under a positive grant in the Federal Constitution. The first act was passed in 1790. The law was amended in 1793, and the term was for fourteen years with a provision for extending the term of the patent, until the amendment of the law, July 3, 1832, and this merely indicated how the application to Congress for an extension should be made; the laws having from time to time been amended to the general law now in force relating to patents, which is that of 1870. By the act of 1836, patents were granted for fourteen years, and provision was made for an extension in certain cases for seven years more. In 1861, the original term was fixed at seventeen years, and extensions prohibited. Patents for designs may be taken out, for three and one-half, seven or fourteen years, as the applicant may elect.

The whole number of patents granted for inventions by the United States from 1790 to November 30, 1880, inclusive, is.....	235,059
For Designs,.....	12,049
For Trade-marks,.....	8,108
For Labels,.....	2,367

Making a total of,..... 257,583

Of this number, 474 were granted to residents of Cayuga County, for inventions; the earliest one being granted to Roswell Towsley of Scipio, for a plow, January 11, 1812, and the last one Oct. 26, 1880, to J. M. Hurd, and J. W. Mosher, of Auburn, for a washing machine. Of the patents granted, 68 were for harvesters; 11 for carriage axles and boxes; 12 for plows; 10 for harvester knife grinders; 9 for washing machines; 8 for clothes wringers; 8 for churns; 8 for threshing machines; and the balance distributed over a wide field embracing a large variety of subjects, including a cherry-stoner, carpet-stretcher, animal poke, stump extractor, life-boat, floating dock, dental engine, steam engine, match safe, and mill stone. Among the patentees are found ladies, physicians, dentists, lawyers, bakers and brewers, blacksmiths, silversmiths, machinists and manufacturers, mayors, ex-mayors and aldermen.

Of the earlier Inventors and Inventions, but little can with certainty be learned, as the destruction of the Patent Office and its records, by fire in 1836, cut off that source of information except in a few cases, where the specifications and drawings were afterwards restored. With the later Inventors and Inventions, much difficulty has been experienced in obtaining the necessary facts.

From 1790 to 1836, inclusive, forty-six patents were granted to residents of Cayuga County; of which, ten were for plows; eight for threshing machines; five for stave sawing and jointing; two for spinning wheels; three

for washing machines, and one each for a churn, harrow, mill-stone, morticing machine, hand rake, potash, pump, raising water, saddle, bedstead, fanning mill, fence wire, knife sharpener, furnace, shears, cordage, weavers' harness, and manufacturing brandy from domestic articles. From this, it will be seen that all the threshing machine patents, and all the plow patents except two, were granted prior to 1837. The earliest patent issued to a resident of what is now Cayuga County, was for a plow.

It will be impossible in the limited time, to more than briefly allude to a few of the four hundred and seventy-four inventors of Cayuga County ; and notice of many of the inventions is necessarily omitted, from inability to obtain the required information.

Wm. H. Ward appears as an active inventor, covering a wide field which embraces car-brakes and car-couplings, bullet machinery, rotary steam-engines, gear wheel, harvester rake, &c.

M. C. Cronk appears as another inventor. Ten patents were granted him on washing machines, clothes dryers, bottle-stoppers, bed bottoms, and so forth.

Jacob Brinkerhoff appears as an improver of corn-shellors, clothes wringers, barbed fence wire, and fence posts.

S. W. and J. F. Palmer, are granted various patents on clothes wringers, clothes dryers, reels, and snow shovels.

Allen Sherwood secured patents for improvements in grain binders, mowing machines, corn-shellors, etc.

A. R. Reynolds, patents for tempering steel and knife sections.

George W. Tripp, for dental chairs and dental engines.

George J. Letchworth and Byron C. Smith appear as inventors and patentees for improvements in hames.

John H. Osborne, as an improver of tables and steam heaters.

W. L. Bundy holds patents for his improvements in napkin hooks and sleeve buttons.

David Wright, from *legal defences*, has turned his attention to *farm fences* and fruit barrels, and holds patents therefor.

All of these inventions have merit, and many of them are undoubtedly important and useful.



FIG. 23.—Primitive Hoe of Wood, in Natural Form.

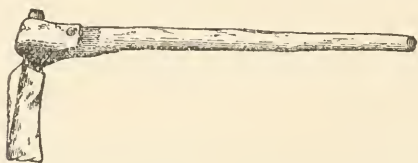


FIG. 24.—Primitive Hoe, having Blade of Bone.

Plows were of early origin. In the Old Testament, more than seven centuries before the Christian Era, in Isaiah, second chapter, and fourth verse, and in Micah, fourth chapter third verse, it is said, "They shall beat their swords into plow-shares." The plow of the ancient Egyptians, was of wood, a single crooked stick serving for the tail, and to this was fastened by a rope, a horizontal beam.

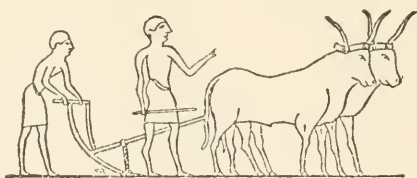


FIG. 25.—Egyptians Plowing.

The Greeks used a plow made from a tree having diverging branches, like the arms of an anchor.

These plows were probably shod with bronze or iron, as represented in Fig. 27.

Wooden plows, with wrought iron shares laid with steel and known as the "Bull Plow," were in use in this country within the memory of persons now living.

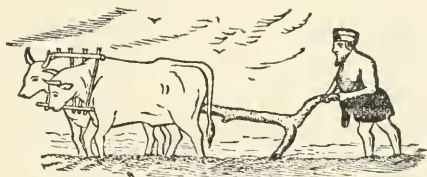


FIG. 26.—Plow of the Ancient Greeks.

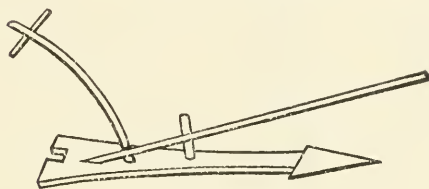


FIG. 27.

In the early part of the eighteenth century, plows were made in Holland, with mould-boards of wrought iron or steel, and some of these were introduced into England and Scotland about that time.

About 1784, James Small, of Berwickshire, Scotland, who wrote a treatise on plows, made cast iron mould-boards and wrought iron shares, and in 1785 made cast iron shares.

Charles Newbold, of New Jersey, obtained a patent June 26, 1797, for a plow. This is believed to have been the first cast iron plow made in the United States. The share was of wrought iron.

David Peacock, of Burlington, N. J., obtained a patent April 1, 1807. This had a cast iron mould-board, and a wrought iron share edged with steel.

FIRST PATENT GRANTED TO A RESIDENT OF CAYUGA COUNTY.

From the patent office records, it appears that Roswell

Towsley obtained the first patent granted to a resident of Cayuga County. This was for a plow, and was granted January 11, 1812. Mr. Towsley was a blacksmith by trade, and settled at Aurora, about 1806, previous to which, he

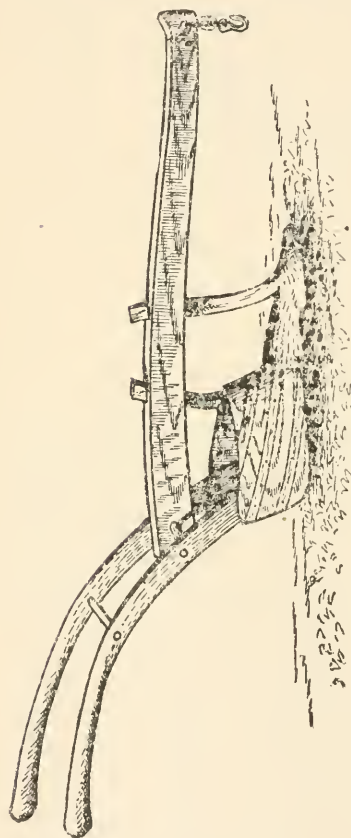


FIG. 33.—"Ball Plow."

resided at Manlius in Onondaga County. Where he was born and the date of his birth are uncertain. He built in 1817, at Aurora, the first steam flouring mill west of the Hudson. The building was of stone and is now standing on the dock west of Richard Morgan and Son's store, has long been, and is now used as a store house. It had four run of stone, manufactured excellent flour, and it was claimed when in operation, that it cost nothing for fuel, as the large quantity of wood burnt produced ashes enough to pay for the wood. It was in operation only about a year when Mr. Towsley failed and soon after became de-

ranged. He was sent to the Lunatic Asylum in New York, where he died about 1820. He was an enterprising man, and carried on in addition to his flouring mill, a tannery, shoe shop, large blacksmith shop and a furnace.

The destruction of the patent office, with all its records, by fire in 1836, has deprived us of a knowledge of his invention from that source, and the lapse of time renders it impossible to ascertain with any degree of certainty the nature of the invention. As Towsley's invention, or at least his patent antedates that of Jethro Wood more than two years, and as he was running a furnace, it would be interesting to know the character of his invention.

Mathew Patrick, of Scipio, also obtained a patent on a plow, dated June 2, 1813. This antedates Wood's, more than a year. Of this invention nothing can be learned, and the name of the inventor is not within the recollection of the "oldest inhabitant."

Jonathan Swan, of Scipio, a *Friend*, was granted a patent July 5, 1814, and another April 24, 1824, for improvements in plows. He was a merchant as well as a natural mechanic. He was at one time in partnership with Wood and Towsley in the plow business; and, for a time, they worked together in the same shop. He came to Aurora about 1810, from western Oneida County, and was a very intelligent man; had a large family, many of whom became distinguished as jurists and in other positions. He died at Aurora and was buried in the Friends' Cemetery in the Quaker settlement.

Jedidiah Morgan, who with J. B. Harris, October 11, 1814, obtained a patent on a plow, was an enterprising farmer who settled at an early day a short distance south of Aurora, where he resided some time, but in later years, in Aurora, where he died in 1826. He was an energetic man, an influential politician of the Clintonian school, and a Senator at the time of his death. With no remarkable mechanical talents, he furnished the pecuniary means for Harris, who was a blacksmith by trade, not the most skillful of his calling, but a most worthy citizen.

R. Towsley, and Jonathan Swan, jointly obtained a patent

on a plow, which from its title apparently settles the question and decides the character of their preceding inventions. The records describe this last patent as a "Bull Plow." This kind of plow was well known, and the only one in general use prior to the introduction of the cast iron plow. The mould-board was shaped from wood, and the edge and point or share, was of wrought iron faced with steel, and the mould-board had thin strips of iron fastened to it to protect it from too rapid wear. (See Fig. 28.)

THE JETHRO WOOD CAST IRON PLOW.

To Jethro Wood, a resident of Cayuga County, the country is indebted for the "Cast Iron Plow," in general use at the present day. The inventor was born at White Creek, Washington County, N. Y., March 16, 1774, and died in the town of Ledyard, Cayuga County, N. Y., Sept. 18, 1834, in the sixty-first year of his age. He married at the age of nineteen, and seven years afterwards, in 1800, he moved with his little family to Scipio. His family occupied a log house, two and one-half miles south-east of what is known as Poplar Ridge, until he could erect a log house and open a clearing on land located three-fourths of a mile west of Poplar Ridge which was given him by his father. When the house was ready he moved his family into it. In this they lived for years until his farm was cleared, when a frame house was erected on the same ground and continued to be occupied until his decease. The house is yet standing, and is owned and occupied by Wm. R. Hazard.

Mr. Wood's mechanical and inventive talent manifested itself at an early age. It is said when only five years old he commenced his experiments. He melted his mother's pewter spoons to cast a mould-board for a little plow, and cut the small buckles from his father's harness to complete one for the cat to draw the plow with. These early attempts were

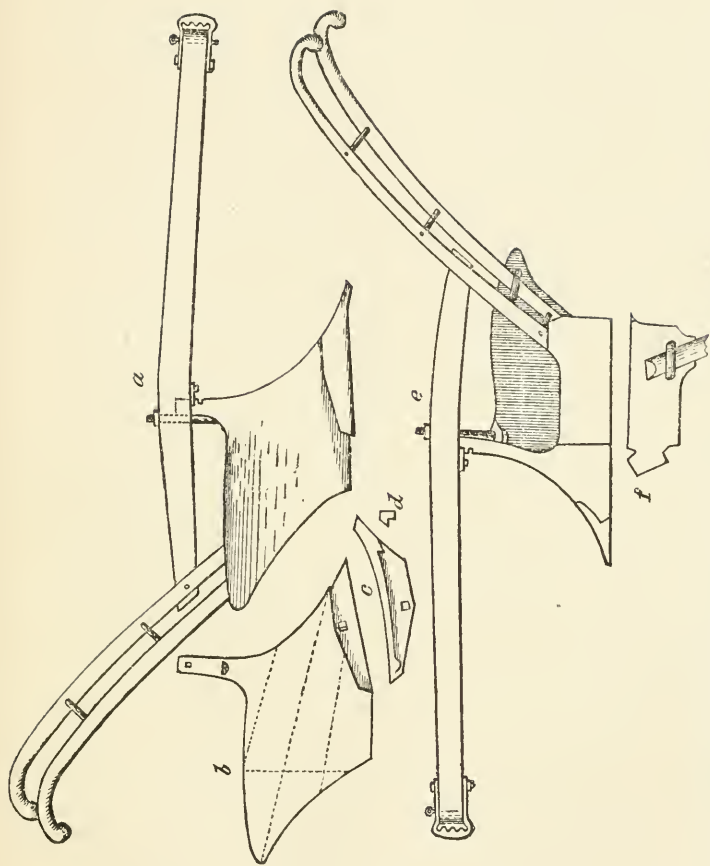


FIG. 29.—Jethro Wood's Cast Iron Plow: From copy of original from Vol. IV, of Restored Patents, now in possession of the Cayuga County Historical Society. *a*, Elevation of Mould-board side of Plow. *b*, Reverse side of Share; *c*, Side view of Knob; *d*, Land-side Elevation of Plow; *e*, Land-side Elevation of Plow; *f*, Inside view of Land-side.

suppressed, for a while at least, by the old fashioned whipping that followed, and no active efforts were made in that direction again until after marriage. At the time of his first settlement in this County, the condition of the country was such that plows were not a necessity under the then system of cultivation. Mr. Wood, long before the country was really in condition for the plow, began his experiments, and turnips and potatoes were shaped by his knife and hands into miniature plows, as models of form. He commenced active experiments in Scipio as early as 1812, and his first patent was obtained July 1, 1814, and his patent for the plow in its perfected form, September 1, 1819.

When or where his first plow was cast, is uncertain, as several localities claim the credit. One of Wood's plows, and it is believed by many to be the first, was cast under a tree standing at the time on the ground now occupied by the residence of David Raymond, at Poplar Ridge. The iron was melted in a broken potash kettle lined with clay. Charcoal was used for fuel, and an ordinary blacksmith's bellows furnished the blast. Mr. Wood and Mr. Asa Shourds, furnished the power. The patterns were made of wood by a carpenter and joiner residing in the vicinity, with the aid of Mr. Wood, who furnished a model made from a potato for the occasion. Afterwards he employed Joseph Ridgeway, a carpenter and builder who had failed in the business in New York, to aid him, and together they spent some six or eight months in experiments with the plow for the purpose of perfecting it. Mr. Ridgeway, subsequently engaged in the manufacture of the Wood plow at Columbus, Ohio, accumulated a fortune, returned to New York and paid his old creditors in full.

Mr. Wood found great difficulty at first in obtaining the proper kind, quality and mixture of iron, which was only determined by careful experiment. Mr. Wood also met

with great difficulty in introducing his plows among the farmers, and was often obliged to give plows away to introduce them. The prejudice against what was termed "Pot Metal Mould-boards" was universal. He traveled extensively himself, and sent agents to all parts of the country to bring the plow into use. In his early efforts, want of skill in the foundrymen often compelled him to mould his castings himself, as well as always furnish the patterns at his own cost, the foundrymen having no confidence in his success. Furnaces were few and small in those days. In his perfected plow, the mould-board was constructed and shaped on scientific principles, every inch of the surface being made to bear an equal pressure so as to wear alike, and in 1819, his perfected plow possessed all the important elements of the plow in use at the present day. That patent was extended by act of Congress in 1832, the only way that an extension could be obtained beyond the original term, which was fourteen years. Prior to the extension, defects in the patent laws prevented his enforcing his just claims against manufacturers who refused to pay. Then followed amendments to the patent laws, and expensive suits and trials for his children which consumed the extended term. Since this important and valuable invention has become without restriction open to the public, manufacturers and farmers not only appreciate, but acknowledge its value, which fairly estimated in dollars would reach the millions.

"Although previous attempts had been made to construct cast plows, Wood's was the first that proved entirely successful, and through the excellence of his invention and unwearied labors to perfect its manufacture and introduce it among the farmers, in connection with its cheapness and efficiency, he is justly regarded as the original inventor and successful introducer of the plow as now used by the farmers of the whole country; in the same way that to Fulton,

the inventor of the present form of the steam-boat, is due the credit of placing it successfully in use."

This is an imperfect history of an invention with which the name of Jethro Wood, of Cayuga County, N. Y., will for all time be inseparably connected. A man of whom our distinguished fellow citizen, the late Secretary Seward, has so justly said: "No person has benefitted his country pecuniarily more, and no man has been as inadequately rewarded."

I am enabled to present, through the courtesy of an unknown source, a few extracts from a little volume written by Mr. Frank Gilbert, entitled "Jethro Wood, Inventor of the Modern Plow." What I have already written concerning the early conception of a castiron plow by Mr. Wood,¹ is confirmed by the work acknowledged, in which is also told the following curious episode, which the author thinks strikingly illustrative of the perversities of fortune to Mr. Wood, in the gloomy days when he was laboring to win appreciation for his valuable invention.

The author says: "It is a story of a Czar and a Citizen," and continues:

"All uncertainty as to the feasibility of the new plow having been removed, and actuated by that broad philanthropy which was one of the peculiar charms in the character of Mr. Wood, he desired to extend as widely as possible the area of his usefulness, and concluded to make the Czar of Russia, so long the chief grain exporting country of the world, the present of one of his plows. During the Revolutionary war, then fresh in the American mind, that great sovereign, Catherine of Russia, had been the staunch friend of this country, and that, too, without being impelled by jealousy of Great Britain. It seems to be a peculiar trait in the Romanoff family to admire liberty in the abstract, however absolute in practice. Sharing the prevailing good will toward Russia,



JETHRO WOOD.

(By the courtesy of Messrs. Rhodes & McClure, Chicago, publishers of
"Jethro Wood, Inventor of the Modern Plow."
12 mo., p. 72, Chicago, 1882.)

Mr. Wood conceived this happy thought of making a truly substantial contribution to Cossack civilization, a civilization ever ready, with all its crudeness, to adopt foreign improvements. That gift, in one point of view slight, proved of great benefit to Russian Agriculture. It is impossible to state the extent of actual advantage derived by Russia from that truly imperial gift. It was in effect giving to that country, second only to the United States in area of tillage, in proportion to population, the free use of the perfected plow. In an old copy of the *New York Tribune*, in its palmy days of Horace Greeley and Solon Robinson, the tale of the Plow and the Ring is unfolded. It runs thus:

“‘During the year 1820, Jethro Wood sent one of his plows to Alexander I, Emperor of Russia, and the peculiar circumstances attending the gift and its reception formed a large part of the newspaper gossip of the day. Wood, though a man of cultivation, intellectually as well as agriculturally, was not familiar with French, which was then as now the diplomatic language. So he requested his personal friend, Dr. Samuel Mitchell, President of the New York Society of Natural History and Sciences, to write a letter in French to accompany the gift.’”

“‘The Autocrat of all the Russias received the plow and letter, and sent back a diamond ring—which the newspapers declared to be worth from \$7,000 to \$15,000—in token of his appreciation. By some indirection, the ring was not delivered to the donor of the plow, but to the writer of the letter, and Dr. Mitchell instantly appropriated it to his own use. Wood appealed to the Russian Minister at Washington for redress. The Minister sent to his Emperor and asked to whom the ring belonged, and Alexander replied that it was intended for the inventor of the plow. Armed with this authority, Wood again demanded the ring of Mitchell. But there were no steamships or telegraphs in those days, and

Mitchell declared that in the long interval in which they had been waiting to hear from Russia, he had given it to the cause of the Greeks, who were then rising to throw off the yoke of their Turkish oppressors. A newspaper of that time calls Mitchell's course 'an ingenious mode of quartering on the enemy,' and the inventor's friends seem to have believed that the ring had been sold for his benefit. At all events it never came to light again, and Wood, a peaceful man, a Quaker by profession, did not push the matter further.' "

"Perhaps another and quite as potent a reason why Friend Wood did not follow up this matter was that weightier affairs demanded his immediate and entire attention. One difficulty was overcome only to develop another. No sooner had he silenced the cavils of the farmers and demonstrated the value of his patent, than infringements upon his rights threatened to, and actually did, rob him of the fruits of his invention." * * * * *

"Not even the cruel wrongs he sustained at the hands of dishonest infringers could turn the sweetness of his kindly temper. Nature had endowed him richly every way, and no gift had been abused. Physically, his was the highest type of manly beauty. Six feet and two inches in height, perfect in proportion, courtly in manner, his presence was worthy his character."

The subsequent labors of Benjamin Wood, the son of Jethro Wood, who received the invention of his father as a legacy, were full of zeal, energy, trials, disappointments and untiring labor, which finally resulted in an unequivocal decision by the Circuit Court at Albany, after a three days' trial, that the plow then in general use all over the country was unlike any other, and that the improvements which rendered it so effective were due solely to Jethro Wood, and that all manufacturers must pay his heirs for the privilege of making it. Although this triumph was great, the patent

had little more than a year to run, and while Benjamin Wood was exerting his efforts with a fair degree of success, for its extension, he suddenly fell dead, while conversing with one of his friends, of heart disease, and the patent expired without renewal.

On settling the affairs of the estate, it was found that less than five hundred and fifty dollars had ever been received from this important invention.

Subsequent efforts by the remaining heirs, consisting of four daughters, to obtain provision and protection, in whose interests the exclusive right of making and vending the improvements of the plow should rest for seven years, were made, and a bill providing that twenty-five cents on each plow made might be exacted, passed the Senate unanimously. In the House, the bill was killed by the money of the plow manufacturers, who then swarmed in Washington, and the two younger of the Quaker sisters who had been most active in the matter retired defeated, and we may add defrauded. The very documents which had been used in their suit and which some friendly (?) members of Congress advised them to deposit in Washington, mysteriously disappeared; nor from that time to this have they been seen or heard of; and thus has perished the last vestige of proof of their father's inventive and incomparably beneficial genius.

Avery Babbitt, another inventor of Cayuga County, was born in Bennington, Vermont, September 1, 1806. Died at Slaterville, in Tompkins County, September 12, 1872. He learned the carpenter and joiner trade, and followed the business until 1843. For some time prior to his removal to Auburn, which was in 1838, he resided in Locke, in this County.

In 1847, Mr. Babbitt superintended the construction of the first carpet looms for use in Barber's Carpet Factory. He obtained his first patent on looms, October 8, 1850, and

subsequently other patents were granted him for improvements on bolt-cutters, prismatic lathes, loop machines, etc. Looms were manufactured by himself, and under the firm name of Babbitt & Hickey, quite extensively, and are now in use not only in Auburn, but in Philadelphia and other places. He was original in his conceptions and undertakings, one of the best mechanics in the County, fixed in purpose, energetic and persistent in whatever he undertook, and he filled with great credit, if not with profit to himself, an important place in the mechanical and industrial progress of this County.

The name of Calvin Young, another inventor of Cayuga County, appears on the records of the patent office. He was born in Auburn, June 31, 1830. A natural mechanic, his tastes in that direction were manifested at an early age. When but fourteen years of age, he constructed a fire engine which did excellent service in extinguishing a fire which occurred in Court Street, before the somewhat tardy "City Firemen" of that day, reached the ground with their apparatus.

In early life, through the kindness of the late Cyrus C. Dennis, he was afforded opportunities in the machine shops carried on in the prison under the superintendence of Wm. H. Hudson, one of the best mechanics of that day, from whose instructions he derived great benefit in after life. These opportunities were further improved upon under Mr. Avery Babbitt when constructing the first carpet looms for Barber's Carpet Factory. Subsequently, he was employed in Brooklyn and Buffalo, in building tools and machinery for manufacturing saddlery and harness hardware. He was also employed for a time, in the Auburn and Syracuse Rail Road shops. In 1850, he entered into partnership with O. H. Burdick, in building straw cutters, and subsequently engaged with Beardsley, Keeler and Curtis, as assistant fore-

man, and continued in that position until the expiration of their prison contract, about three years, when John Curtis obtained the contract and was succeeded by Sheldon & Co., Mr. Young continuing as foreman through all the changes. As foreman for Sheldon & Co., in 1858, he superintended the construction of the first Wheeler machines manufactured in the prison, and from that time to the present has been intimately connected with their manufacture.

His first patented invention was a bullet machine, the main features of which were appropriated by others, and from which, by reason of a defect in his patent, he received no remuneration. He also obtained two patents on machines for upsetting and forming the collars on carriage axles. From these he derived pecuniary advantage. A patent was also obtained on self-rake improvements.

A firm unwavering friend and estimable citizen, with opinions of his own, which once deliberately formed are not easily changed, he does not hesitate to express in plain words and at times with much force, his convictions. His life has been a successful one, due wholly to his own efforts and industry.

Charles W. Miles, another Cayuga County inventor, made improvements in carpet looms for which he received a patent. The improvement related to the shuttle-box and the shading of the figures in carpets. The improvement is in use in this city, Philadelphia and other places. He also learned his trade with Avery Babbitt, in this city. He was born in Sennett, Cayuga County, October 18, 1826. For eleven years he was engaged in the construction of carpet looms. From 1864 to 1867 he was engaged with Avery Babbitt in the manufacture of piano stools, since which time he has been employed as foreman in the Cayuga Chief, and D. M. Osborne & Co.'s Reaper Factory. Mr. Miles is another self-made man, a good mechanic, and an estimable citizen.

Frederick Van Patten, another inventor of Cayuga County, was born in the town of Victory, September 22, 1836. At the age of sixteen he became an apprentice to the machinist's trade, and at the end of three years found employment in Colt's Armory, at Hartford, Conn. Here he remained until 1861, when he accepted a position in the Fire Arms Manufactory of the Remingtons, at Ilion, N. Y. In 1864, he came to Auburn, and engaged in the mechanical supervision of the manufacture of the E. D. Clapp patent thill coupling, which was manufactured in a small way in a part of the City Mills on Mechanic Street. To thill couplings, fifth wheels were not long after added. More room was required as the business increased, and in 1869 a large building was erected on Water Street for the purpose. The line of goods manufactured, increased, and in 1874 a large factory was erected on Genesee Street, corner of Division. A stock company was formed in 1876, and the business has increased from year to year, and to-day this company furnish complete sets of forged irons for carriages, which, for top-buggies, requires over one hundred pieces of hardware.

Numerous patents have from time to time been granted to Mr. Van Patten for improvements in the dies used in the drop presses of the establishment for shaping with exactness and facility the many different pieces embraced in carriages as constructed at the present time. He has also, more recently, been granted a patent in conjunction with E. D. Clapp, on a machine for rolling the iron for making carriage clips.

E. D. Clapp, Esq., a natural mechanic and practical carriage maker as well as a practical business man, whose name is inseparably connected with the foregoing enterprise, and to whom in a great measure the magnitude and success of the business is due, is also an inventor; and to his first invention, an improved thill coupling, is due the first establish-

ment of this business; a business which has grown to such astonishing magnitude in so brief a space of time, and which to-day is furnishing to carriage makers throughout the country a superior class of carriage hardware, and to three hundred of the citizens of Auburn constant employment.

Mr. Clapp was born in the town of Ira, Cayuga County, N. Y., November 13, 1828. For the last twenty-five years he has been a resident of the city of Auburn. He learned the carriage maker's trade in Ira, and carried it on successfully there, for a time, before moving to Auburn, and he is now preparing, in connection with others, to renew the business on a more extensive scale than was ever dreamed of in the earlier days of carriage making.

W. W. Crane, a Cayuga County inventor, though born in London, England, October 27, 1820, and learning the machinist's trade there, has resided here for nearly thirty years. He first came to this country in 1848; remained but a short time and returned to England, and again, in 1851, returned to this country where he has since resided. He has obtained nine patents, one of which was for an invention of Mrs. Crane and himself which was taken out by them jointly, it being for a "Self-lubricating Box for Car Axles."

His first patent was granted in 1857, on a machine for polishing morocco leather. His subsequent patents were for steam boilers and steam engines, couplings, hangers and self-lubricating boxes for shafts, and self-lubricating pulleys. Some of these improvements are in extensive use. The self-lubricating box and hanger are manufactured in New York City, and at Woonsocket Falls, R. I., by different parties, to the extent of \$10,000 monthly. For six years past Mr. Crane has carried on a foundry and machine shop on Water Street, Auburn, employing at the present time, twenty-eight men on general job work and repairs. Mr. Crane is a good mechanic and a worthy citizen.

Isaac Stark and Lyman Perrigo are inventors of valuable improvements in spoke machines. Their patent was obtained June 13, 1854, and from that time to the present, machines have been made by Perrigo & Co., of Groton, Tompkins County, N. Y., and the machines are now in use in fifteen different states of the Union. Lyman Perrigo was born in the town of Venice, Cayuga County, November 14, 1821, and died in Groton, Tompkins Co., October 15, 1870. He was a machinist by trade, a good mechanic, and aimed to excel in his chosen field, and every machine and implement that passed through his hands bore the impress of his mechanical skill and inventive talent.

Isaac Stark, the co-inventor with Perrigo, died in Genoa, Cayuga County, where he resided for a long time previous. He was a carpenter by trade, and at one time carried on the manufacture of grain cradles and hand hay rakes at that place quite extensively. He was a superior mechanic. The beauty and finish of his handiwork, was proverbial. In the days of harvesting by hand, the man who was able to obtain a Stark cradle felt that he had the best implement of the kind in existence, and with a good binder behind him with a Stark rake, it was expected that a little more work would be accomplished than could be done by any other combination of hand tools then in existence.

Elliott G. Storke, in 1867, established the manufacture of iron bench and block planes, which he conducted up to his decease. He, as an inventor, has been granted several patents for improvements in that class of tools. He was born in Aurelius, in this County, June 18, 1811, and died in Auburn, Sept. 11, 1879.

Mr. Storke received a limited common school, and partial academic education, which was further improved upon by a careful study of books without the aid of teachers. At the age of sixteen he engaged in teaching school. In 1842 he

was appointed County Superintendent of the public schools of this County. He next engaged in book publishing. Financial embarrassment in 1856, followed by the panic of 1857, forced the firm with which he was connected, into liquidation. During the Rebellion, he accumulated material for its history, which he published. In 1866, with others, he was engaged in organizing the Merchants' Union Express Company.

Mr. Storke was an enterprising man, who, through a long and active business life retained the esteem of his fellow citizens.

C. B. Hutelinson, a successful inventor of Cayuga County, resided in Auburn, corner of Grover and South Streets, at the time of his death, which took place September 12, 1869.

Mr. Hutchinson was born in Marion, Wayne County, N. Y., September 17, 1818. He learned the machinist's trade, and came to Auburn in 1854. Was a natural mechanic and inventor, and his inventions exhibited remarkable skill and adaptation of means to ends. His inventions mainly pertained to barrel machinery from which he derived considerable advantage, but the public much greater. He also made improvements in cider mills and grape presses, which have been extensively manufactured and used, and continue to be so manufactured and used. He received the sum of \$20,000.00 for the patent on his cider and grape mill and press.

Charles F. Davis, inventor, has been granted a patent on a harvester rake, and also on a grain drill. His improvement on grain drills consists in an application of devices by which the operator can change the drill teeth from single to double rank, or from a straight line to a zig-zag line, and *vice versa*, by a single movement of a lever. This invention is one of much value, and is now in general use, and from it he has derived considerable pecuniary advantage. Mr. Davis

is now a resident of Auburn, and was born in the town of Aurelius, Cayuga Co., August 10, 1845. He farmed it for a number of years in Aurelius, on the farm on which he was born; never learned any mechanical trade, but is a natural mechanic; can handle tools skillfully, and generally makes his own models and experimental machinery; is a very worthy man and a good citizen.

INVENTORS IN HARVESTING MACHINERY.



FIG. 31.—Sickle of the Bronze Epoch, found by M. Desor, at Cheyroneux. (From Figuiet's "Primitive Man.")



FIG. 32.—Sickle of the Iron Epoch. (From Figuiet's "Primitive Man.")



FIG. 33.—Egyptian Harvesting Scene; Application of the Sickle.

In harvesting grain, the sickle was probably the earliest instrument in use. It is mentioned in Deuteronomy, six-

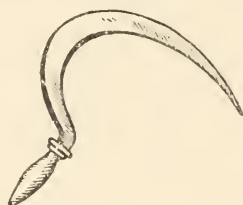


FIG. 34.—Sickle of the Moderns.



FIG. 35.—“The Reaper,” (after Millett.) Application of the Sickle.



FIG. 36.—The “*Ani-ani*,” or Reaping Implement of Java. *a*, Hand-piece ; *b*, Long Spatula, shaped left-hand piece.

teenth chapter, ninth verse, and again in the twenty-third chapter, twenty-fifth verse. This dates it back for three thousand years.

In Java, an instrument known as the "*Ani-ani*," and costing about three-pence, is used for gathering or reaping



FIG. 37.—Application of the "*Ani-ani*."

grain. This instrument is held by the reaper in a peculiar manner, and with it he crops off each separate ear with a few inches of the straw. This method of reaping has been

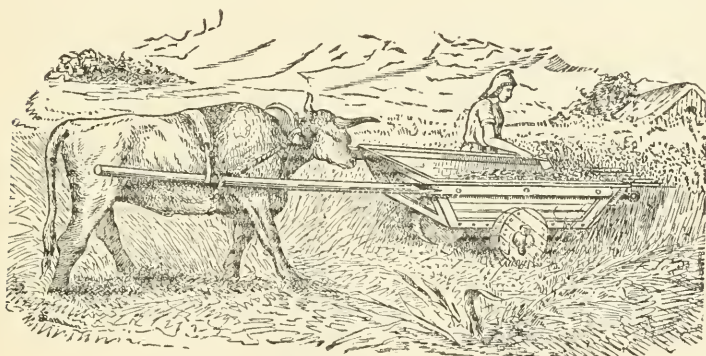


FIG. 38.—Reaping Machine described by Pliny the Elder.

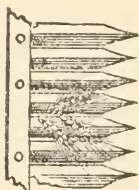
immemorially practiced in that country and is universally followed.

It has been conjectured that the reaper using the "*Ani-ani*" takes one of the two parts of the implement, (*a*), in the right hand, and the other part, (*b*), in the left; and that in

passing them over each other like the blades of shears, the straw between them is cut and together with the head of grain, falls into an apron or basket worn by the reaper.

The first mention of a machine for reaping grain, is given by Pliny the Elder, early in the first century, who describes it as a van or cart of large size, with projecting teeth on the edge, which was driven through the standing corn by an ox yoked in the reverse direction, and used at that time in the extensive fields of the lowlands of Gaul, and which served to gather the crop by stripping off the heads.

FIG. 39.—Enlarged Section of Stripping Teeth of Harvesting Machine described by Pliny the Elder. First Century.



The use of this machine is believed to have continued through centuries, as Palladius, (an Eastern Prelate and Ecclesiastical writer), early in the fifth century describes the same machine. When it went out of use is unknown.

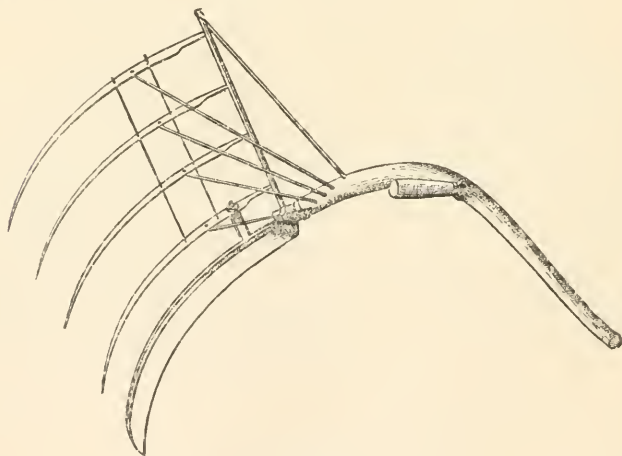


FIG. 40.—Modern Harvesting Cradle Scythe.

The first patent granted for a reaping machine, was in England, July 4th, 1799, to Joseph Boyce. This machine



FIG. 41.—Application of the Harvesting Cradle Scythe.

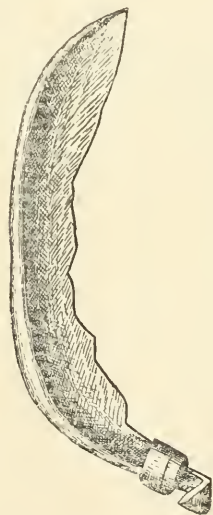


FIG. 42.—Scythe of the Iron Epoch, from the Lacustrine Settlements of Switzerland, (Figuier's "Primitive Man.")



FIG. 43.—Application of the Scythe ; Laboring Colons, (12th Century,) after a Miniature in a Manuscript of the *Ste Chapelle*, of the National Library of Paris.
Lacroix. “Bibliophile Jacob.”

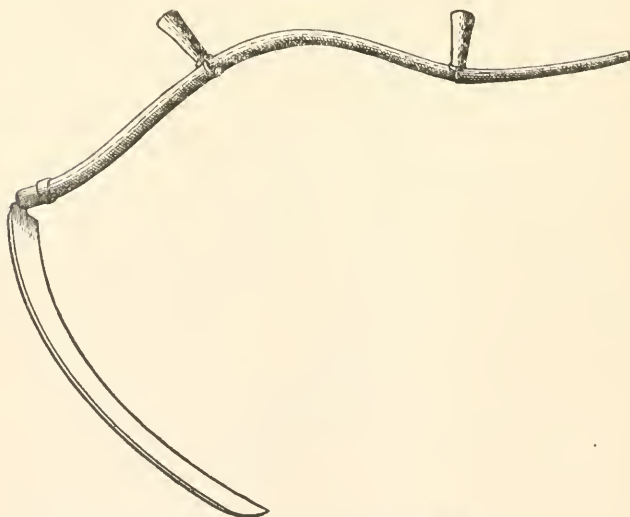


FIG. 44.—Scythe of Modern Times ; Used for Mowing Grass.

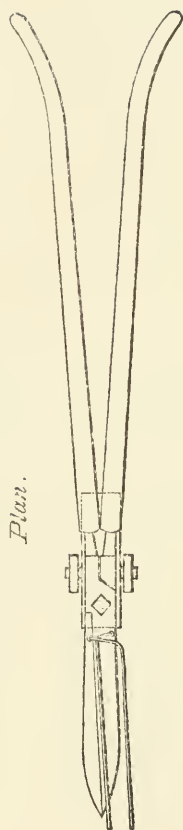
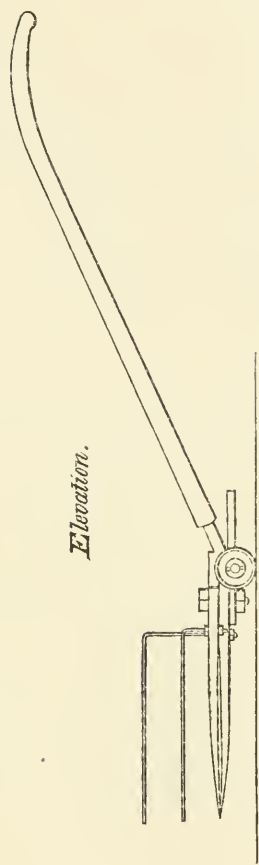


FIG. 45.—Drawing as Suggested from the Description in Meare's Specification.

had a series of knives or cutters affixed to the lower end of a vertical spindle, which was arranged on wheels, and caused to revolve against the grain by being pushed forward from behind. In the following year, Letters Patent were granted for a mechanical reaper to Robert Meares, of Frome, Somersetshire, on the twentieth of May.

Various attempts were made and patents granted in England prior to the holding of the World's Fair in 1851, none of which had come into use, and all of which had evidently been forgotten. The exhibition of McCormick's and Hussey's reapers at that time, awakened a fresh interest in John Bull on the subject, and a trial in the field convinced him that Brother Jonathan was fully a match for him in peace as well as war.

The earliest patent granted in the United States on Harvesting Machines, was to Richard French and John T. Hawkins, of New Jersey, May 17, 1803, for a machine to cut grain. Seventeen patents were granted prior to that of Obed Hussey, December 31, 1833, which was the first really practical reaping machine, and contained many of the elements of the machines in use at the present day.

Cyrus H. McCormick's patent was of subsequent date, his first being granted June 21, 1834.

Harvesting machines and Harvesting machinery, have long been constructed in this country. Thomas Hussey, brother of Obed Hussey, of Baltimore, the inventor of the Hussey Reaping machine, commenced its manufacture in Auburn about 1840. They were first constructed in the old oil mill which occupied a portion of the ground on which the works of D. M. Osborne & Co. now stand, and the machine, in an improved form, is now manufactured by I. W. Quick on Mechanic Street. Although Mr. Thomas Hussey was long connected with the manufacture, I cannot learn that he obtained patents for any of his improvements. Mr. Obed Hussey was one of

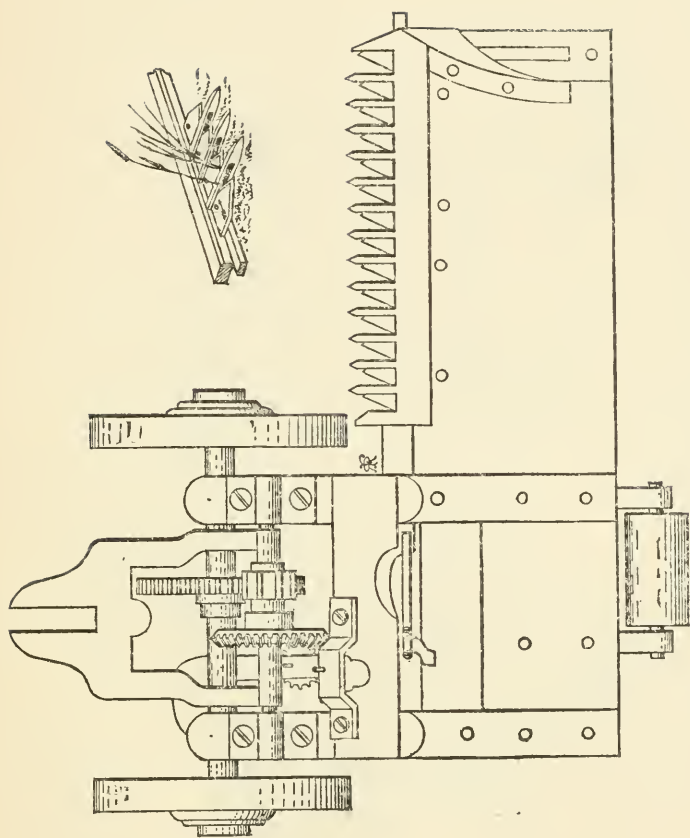


FIG. 46.—Plan View, and Section of Finger Bar of Hussey Machine.

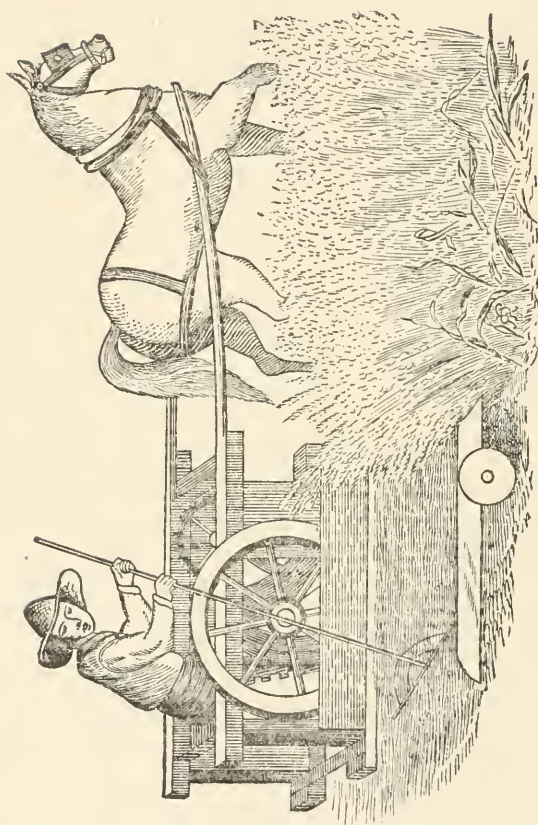


FIG. 47.—Perspective View of Hussey Machine at Work.

the earliest inventors of reaping machines, and to him the credit is due of devising a cutting apparatus and improving the same, that has stood the test of time, and remains substantially that in general use at the present day, to wit: The reciprocating escaloped cutter and the open slotted guard finger.

Among the earliest grants of patents for harvesting machines, the name of Wm. A. Kirby appears. Though some of his earlier patents were granted to him while a resident of Buffalo in this state, he may well be claimed as a Cayuga County Inventor. Mr. Kirby was born in the township of Scipio, in that part of it now known as the town of Ledyard, September 17, 1817, but is now a resident of the City of Auburn. His early educational advantages were limited and confined to the common school. When but twelve years of age, he drove a team on the tow-path of the canal from Seneca Falls to Albany and back, taking the whole care of the team on the trip. When old enough, he learned the carpenter's trade, and followed that occupation six years. He farmed it ten years, running a threshing machine and clover mill during the fall and winter months of four of those years, making all necessary repairs of the machines himself. In 1852, and during the summer, he removed to Buffalo and entered into the employment of Mr. E. B. Forbush of that place, who in July of that year, had taken out a patent for improvements in a grain and grass harvester. In the construction of the Forbush machine, Mr. Kirby afforded valuable aid.

Mr. Kirby constructed one of those machines for exhibition at the State Fair, which was held at Utica that year, commencing the work the fourth day of August and completing it the fourth day of September, ready for shipment to Utica, where it was exhibited at the fair of that season as already mentioned.

The Forbush machines were manufactured in Buffalo by a company of which the Smith Brothers were the principal parties. The company were sued as infringers of the Ketchum patents by the owners thereof, and were forced to discontinue the manufacture.

From witnessing the operation of the Forbush in the field, and with the view of remedying its defects and at the same time avoid the Ketchum patents, Mr. Kirby in 1855, undertook the construction of the Kirby machine which was completed in that year, and he obtained his first patent April 15, 1856, and the second, September 2, of the same year. The first related to the method of connecting the guard fingers to the finger bar, and projecting rivet heads and spaces in connection with the cutters and fingers. The patent of September 2, 1856, contained the important feature of pivoting the main driving and supporting wheel to an arm which was in turn hinged to the frame of the machine concentric to the first gear shaft; which arrangement permitted the wheel to swing on its hinged connection with the gear frame, independent of it and the frame; and the cutting apparatus connected therewith to rise and fall independent of the up and down motions of the road wheel. A seat for the driver was pivoted to the frame of the machine and fulcrumed on the axle and its arm, so that the weight of the driver was added to the wheel to give it sufficient adhesion to the ground to drive the cutters, and at the same time relieve the cutting apparatus and frame from undue pressure on the ground, when used in mowing; by this arrangement of the wheel and frame, the cutting apparatus could be set at different heights from the ground for reaping grain.

To an understanding of this arrangement, and its distinctive difference from the Forbush machine, it may be stated that in the Forbush machine, the main driving and road wheel was rigidly connected to the frame of the machine so

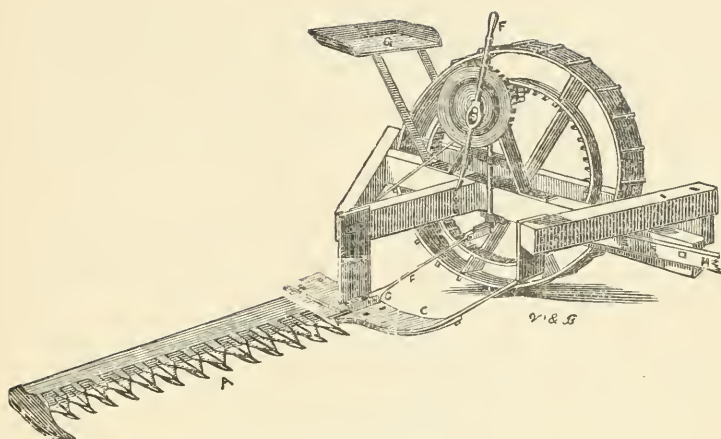


FIG. 48.—Forbush Machine as a Mower.

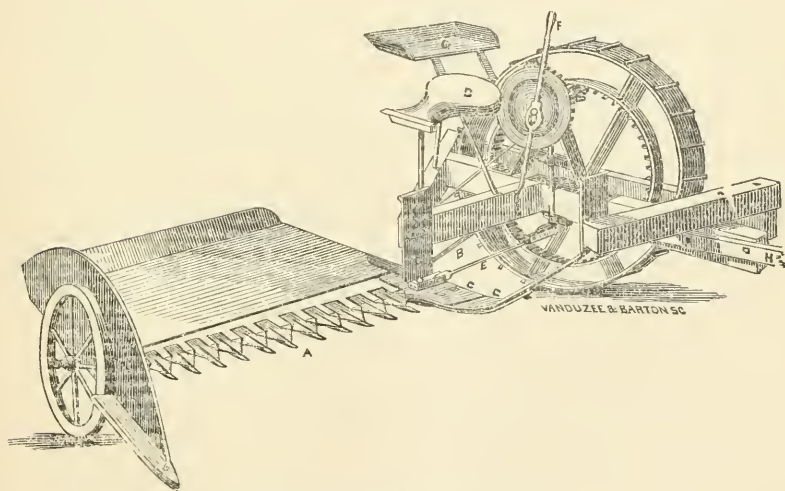


FIG. 49.—Forbush Machine as a Reaper.

that the frame work and cutting apparatus partook of the up and down movements of the wheel when passing over the ground; the cutter apparatus at its inner end or point of connection with the frame, being influenced by the vertical movements of the main wheel, which by the arrangement of the Kirby devices was avoided.

The Forbush was constructed with bracket connections between the frame work and finger bar, by which means, the cutting apparatus could be set at varying heights for converting it into a reaper. In this respect, the Forbush was an improvement on the Ketchum machine, which could only be converted into a reaper, by an enlargement of the main wheel by bolting lugs or segment rims to its periphery, which admitted only of a limited adjustment in the height of the cutting apparatus.

The controlling feature in the Ketchum machine, was an *unobstructed space* between the driving wheel and the finger bar and its supports. In this respect the Forbush and the Ketchum machines were alike; but in the Kirby, the finger bar was extended at its inner end, close to the main wheel, thus closing substantially the open space between the wheel and cutting apparatus; the independent up and down movement of the wheel permitting the cutting apparatus to follow the ground in mowing.

Mr. Kirby has from time to time made improvements in his machine which was, with the Ketchum and Forbush types, denominated "one-wheeled machines." He has also made improvements in two-wheeled machines and revolving reel rakes, for all of which he has obtained patents, numbering in all, on harvesters, seventeen, besides several others for improvements in other departments of which it is not necessary to more particularly speak.

The manufacture of the Kirby machine was commenced in Buffalo, N. Y., by the Buffalo Agricultural Works, Mr.

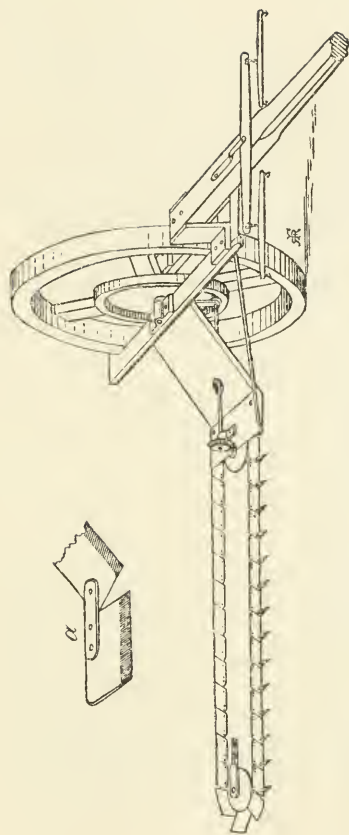


FIG. 50.—Perspective View of the Ketchum Machine. *a*, Section of Cutter Knives.

D. M. Osborne, being one of the company. In 1858, two hundred of these machines were manufactured in Auburn, by Mr. O. H. Burdick, for Osborne & Holbrook, the firm

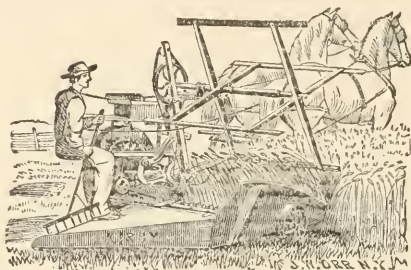


FIG. 51.—Early Kirby Machine.

consisting of D. M. Osborne and O. I. Holbrook. In 1859 the firm of D. M. Osborne & Co. was formed for the manufacture of these machines in Auburn. D. M. Osborne, Cyrus C. Dennis and Charles P. Wood composed the firm. Mr. Wood retired in 1862, and Mr. Dennis died in 1866. After the death of Mr. Dennis, Mr. John H. Osborne and Mr. O. H. Burdick became partners. These machines continued to



FIG. 52.—Later Kirby Machine.

be manufactured extensively by the firm up to 1875, when the Cayuga Chief Manufacturing Company became consolidated with the Co., and organized under the manufacturing laws of the state as a stock company under the name and style of D. M. Osborne & Co.

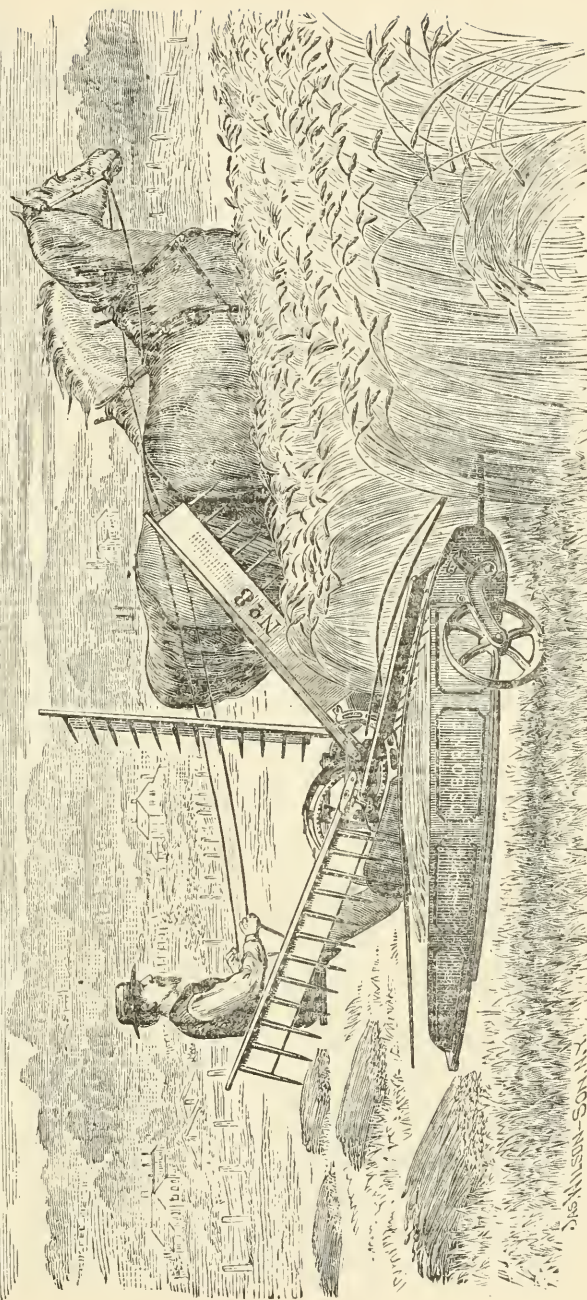


FIG. 54.—Osborne Independent Light Reaper. Kirby Machine of 1882.

In 1880, the number of machines manufactured by this company reached 16,000, and the company furnished employment for one thousand of the citizens of Auburn.

The Kirby machine continued to be manufactured at Buffalo and at Cambridge City, Indiana; and in limited numbers for a short time at other points. The whole number of machines of the Kirby type manufactured up to the present time will not fall short of 120,000.

It is believed that six years is about the average life time of machines in use, and that they average a yearly use of about eighteen days, or one hundred and eight days use in the life of the machine. A saving of \$12.00 per day over the performance of the same work by hand, is, without doubt made, or \$1,296.00 for each machine, or \$155,552.00 is saved to the farming public and the country over hard manual labor, by the use of the Kirby machine alone. The magnitude of these figures is surprising, but they fall far short of the saving made by the later combined harvester and binder constructed by D. M. Osborne & Co. at the present time, which has the capacity to cut and deliver in bundles, twenty acres of grain daily, a saving of nearly double that made by the ordinary harvester.

Machines manufactured at Auburn by D. M. Osborne & Co., now find a market in nearly all of the grass and grain growing portions of the habitable globe: and they are in use as aids in gathering the harvests of the world every month in the year. To-day, though mid-winter here, the click of Auburn manufactured machines is heard by our antipodes in far off Australia and South America as they sweep down and gather into bundles the ripened grain of those countries.

Mr. Kirby removed his family to Auburn in 1863, though he for several years previous had spent the most of his time in this city. Mr. Kirby in early life was without pecuniary means, and for years it was an unceasing but uncomplaining

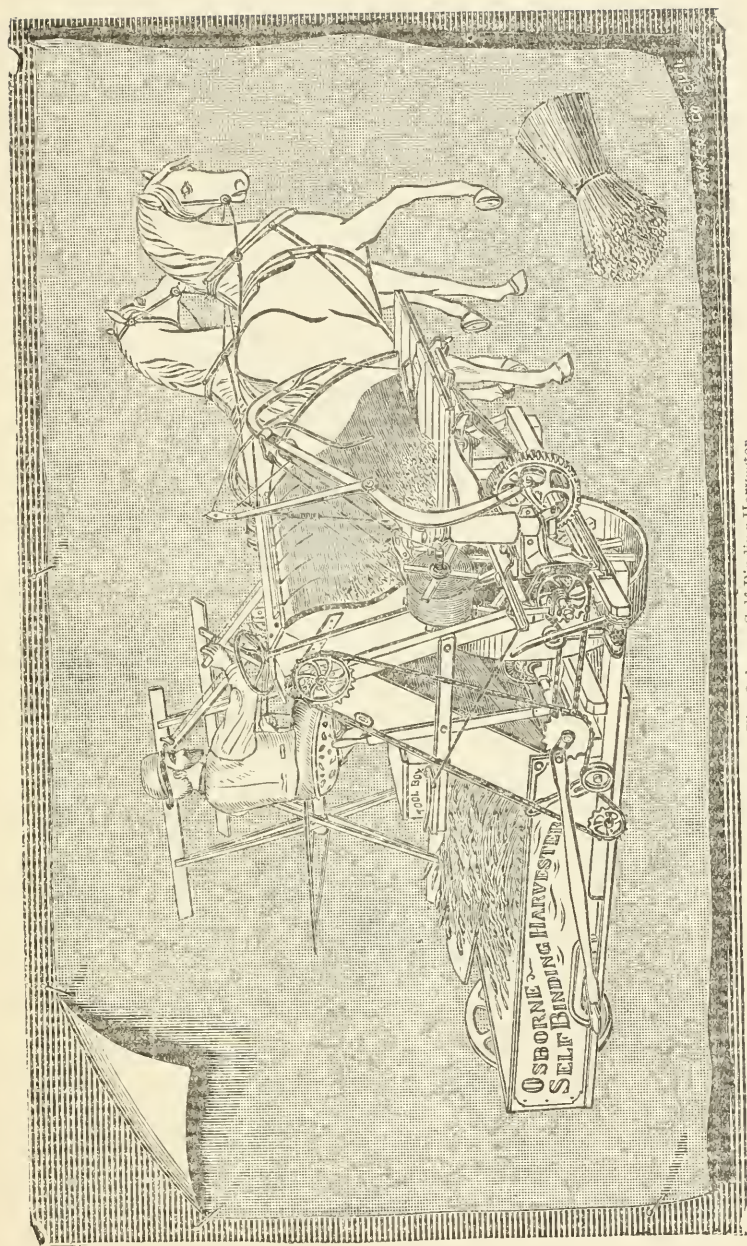


FIG. 53.—The Osborne Self-Binding Harvester.

struggle with poverty. With fixed purpose and a courage that was equal to the occasion, untiring industry marked his efforts, and success was the result.

Mr. O. H. Burdick, another inventor of Cayuga County, has also for a long time been closely connected with the reaping and mowing machine industry of the County. To him has been granted several patents for improvements made by him in harvesting machinery. The first bears date June 7th, 1864, and was for an improvement in self-rakes; a rake that was arranged to sweep in the arc of a circle across a quadrant shaped platform, and had a rising and falling motion so that it could make the return movement without disturbing the accumulating grain on the platform. This rake was operated in conjunction with a reel rotating on a horizontal axis. This was used on machines manufactured by D. M. Osborne & Co. about two years, and was followed by a further improvement by Mr. Burdick, which was a rake of another type, known as the reel rake, and on which he obtained a patent dated February 27, 1866. This latter, was further improved and a patent obtained therefor, December 8, 1868. In this type of rakes, the operation of gathering and bringing the grain to the cutters and laying it on the platform, as well as discharging it therefrom in gavels suitable for binding, is performed by the same organized mechanism, instead of by separate devices, as with the first named rake. It was extensively used on the Kirby machines and on a machine organized expressly for its use and known as the "Burdick Reaper." About 35,000 of these rakes have been made and sold up to the present time.

Mr. Burdick also obtained a patent in conjunction with Mr. O. F. Daggett, for improvements in two-wheeled mowers, which has also been constructed by Messrs. D. M. Osborne & Co. He has also obtained patents for fastenings for foundrymen's flasks, photograph printer's frames, and for a vegetable slicer.

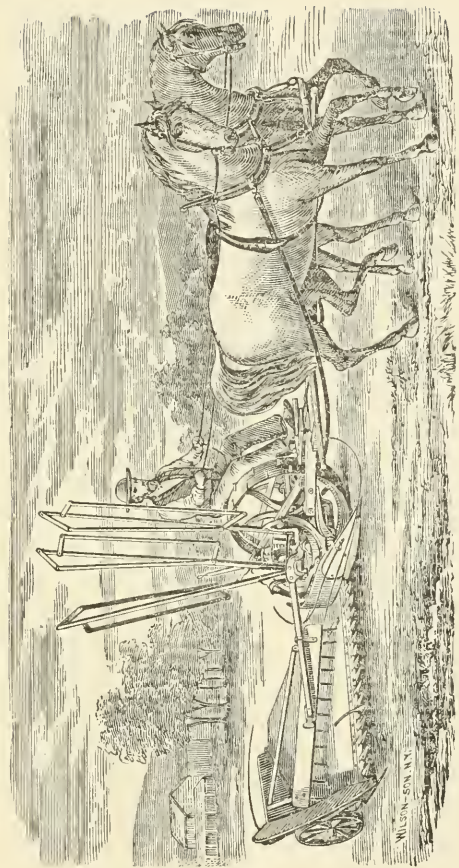


FIG. 55.—The “Burdick Reaper.”

Mr. Orrin H. Burdick was born in Brookfield, Madison County, N. Y., November 14, 1814. His parents moved from there to Cortland County, when he was but two years old. His educational advantages were confined to the common school, and for a very limited time only. When eight years old he worked in a machine shop, and from that early age was dependent on his own resources for a livelihood. He mastered the machinist's trade, and in the spring of 1835, when twenty-one years of age, he came to Auburn and found employment in the shop of Burgess and Spragne, which stood at that time on the same ground now occupied by the D. M. Osborne & Co. factory, on Mechanic Street. The firm was engaged in manufacturing saddler's and harness maker's tools. He remained in Auburn until 1841, when he moved to Port Byron, and found employment for two years in the machine shop of E. P. Ross and Jonathan Seymour, on mill and job work; after which, he found employment for three years with David Anthony at Union Springs on similar work.

In 1847, Mr. Burdick returned to Auburn and was employed in constructing machinery and building the first carpet looms for Barber's Carpet Factory, and personally started all of them when completed. Afterwards, he started a shop and manufactured straw cutters for Watrous and Osborne on contract, and subsequently for the firm of Osborne, Barker & Baldwin, until Mr. D. M. Osborne bought out his partners and assumed the manufacture himself, employing Mr. Burdick by the year, Mr. Burdick furnishing tools.

Subsequently, Mr. Burdick purchased a building on Water Street, where he started a shop for general job work and repairs, and in 1857, manufactured on contract for Dean, Mackin and Alden, the Wheeler machines, the first of that type manufactured in Auburn. In the fall of that year, he moved to the corner of Genesee and Mechanic Streets, where he manufactured for Osborne & Holbrook, two hundred

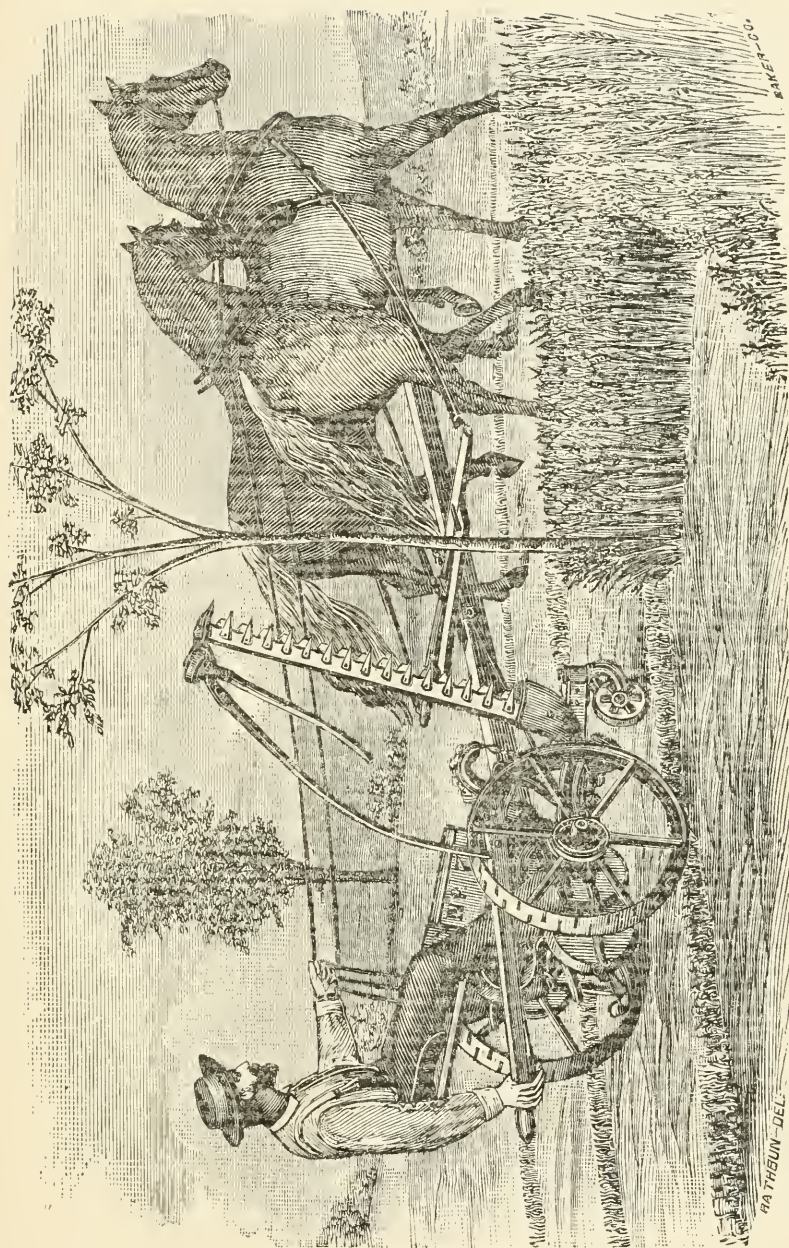


FIG. 56.—Osborne Mower No. 7. Two-Wheeled Mower of the Burdick Type.

Kirby machines, the first of that type made in this County. From that time to the present date he has been identified with the construction of the machines manufactured by D. M. Osborne & Co., in Auburn. Mr. Burdick is a self-made man, who with few advantages, by perseverance and strict attention to business has achieved success.

In this connection, it is proper to mention another Cayuga County inventor, whose name is inseparably connected with the reaping machine industry of this County. His patented inventions relate to pitman connections for harvesters, and whilst the inventor, the Hon. D. M. Osborne, may not claim that his particular forte is invention, he possesses, it will be admitted, in an eminent degree that business capacity as a manufacturer which goes far towards making inventions a success. He was born in Harrison, Westchester County, N. Y., December 15, 1822. In early days was a clerk in a hardware store in New York City. He came to Auburn in 1848, and engaged in the manufacture of Straw cutters on the corner of Genesee and Mechanic Streets, and subsequently, as I have stated, in the manufacture of the Kirby machine in the same building in which the office of D. M. Osborne & Co. now is, in 1858; which has been enlarged from time to time as the requirements of the constantly increasing business demanded, until it has reached a magnitude that he, at its early inception, could scarcely have anticipated. With the enterprise and business capacity of an Osborne, and the inventive talent of a Kirby and Burdick united, success was assured.

John A. Dodge, another inventor of Cayuga County, was born in Dutchess County, in this State, and became a resident of this County in 1833, with his father, Doctor David L. Dodge, who settled at Union Springs in that year, and for many years was a practicing physician there. When a young man, he clerked it for his brother-in-law, George Mosher,

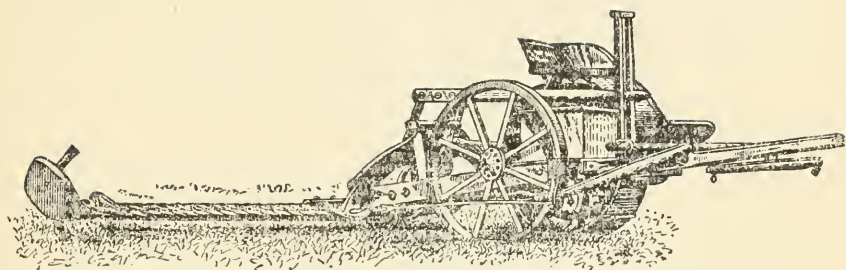


FIG. 57.—Early Wheeler Machine. 1854-5.

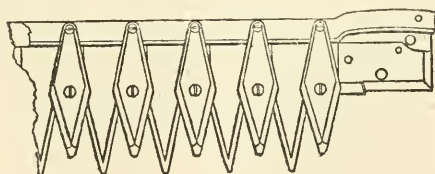


FIG. 58.—Cutting Apparatus of First Wheeler Machine, 1853.

who kept a store at Poplar Ridge. He afterwards became a Rail Road contractor, and subsequently a coal dealer in this city, and in 1858, became the managing head of the firm of Ross, Dodge and Pomeroy, which firm engaged in the manufacture of small agricultural tools and wheel-barrows in Auburn Prison. They also engaged, (in connection with Sheldon & Co., who had a contract in the prison,) in the manufacture of what was then known as the Wheeler Combined Mower and Reaper. Subsequently they engaged in the manufacture of the Ball machine; Sheldon & Co. taking the Wheeler. After this Mr. Ross and Mr. Pomeroy retired, and the Ball machine was superseded by what was known as the Dodge machine, and an incorporated company, known as the Dodge and Stevenson Manufacturing Co., engaged quite extensively in its manufacture.

On this machine Col. Dodge obtained seven patents individually, and two in connection with others. One with George Perry of this city, and another with Wm. H. Stevenson then residing here. These patents were principally improvements relating to the *reel rake*, and were of considerable importance. The improvements consisted of devices which governed the reeling and raking mechanism; the switch and roller controlling the arms being arranged outside of the pivoted axis of the arms.

The company went into liquidation, and in 1874, Beardsley, Wheeler & Co. purchased, with the patterns and parts of the machine, a shop right under those patents. The other interests in the rake patents were previously sold by the company to a certain firm of Reaper manufacturers for the sum of seventy-five thousand dollars. Col. Dodge is now a resident of New York City and has a broker's office in Wall Street.

In the department of harvesting machinery inventions, the name of Cyrenus Wheeler, Jr., appears. Thirty-nine

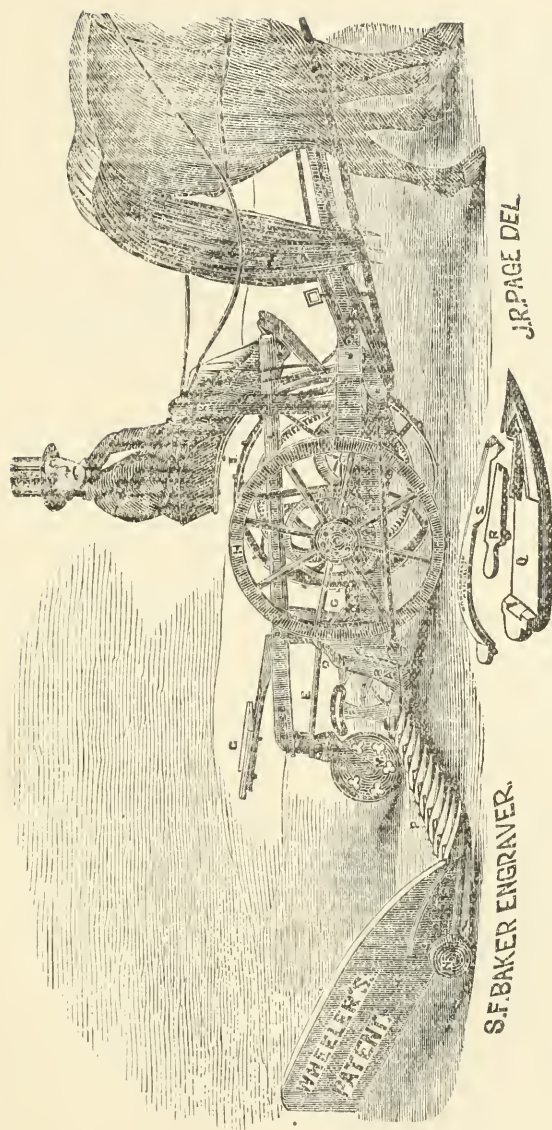


FIG. 59.—Early Wheeler Machine. 1856.

patents were granted to him in that class, and several in other classes to which it is not necessary to refer particularly.

His first patents, and perhaps the most important ones, bear date December 5th, 1854, and February 6th, 1855. Prior to this time, machines had been constructed with rigid finger bars. These improvements consisted in supporting the frame work and gearing of the machine on two wheels, and connecting the finger bar by hinges, and providing levers for lifting and rocking it, so as to elevate or depress the points of the cutters. In 1854, a platform, reel, and raker's seat were added, thus making it a combined machine. In the winter of 1855 a self-rake was applied and used in the harvest of 1856 quite successfully in standing grain. On these improvements patents were obtained, and from that time onward successive patents were obtained for other improvements made, to none of which particular reference need be made, except that of February 9th, 1864, which was for a combination and arrangement of gearing, rendering it more compact and better adapted to the purpose of casing or boxing. The first machine was made at Poplar Ridge, Cayuga County, in a shop carried on by Shourds and Mosher, and the first trial was made one mile south of there on the farm of the inventor. The cutting apparatus used at that time was an arrangement of pivoted shears.—See Fig. 58.

The trial was made in grass soaked by recent rains, and was satisfactory ; but the following season's use of the same kind of cutters developed the fact that those cutters were better adapted to wet than dry grass, and the Hussey cutters and fingers were substituted in their place. These machines continued to be manufactured at Poplar Ridge up to 1860, reaching several hundred in number annually, when the establishment was moved to Aurora and continued there up to 1866. After the harvest

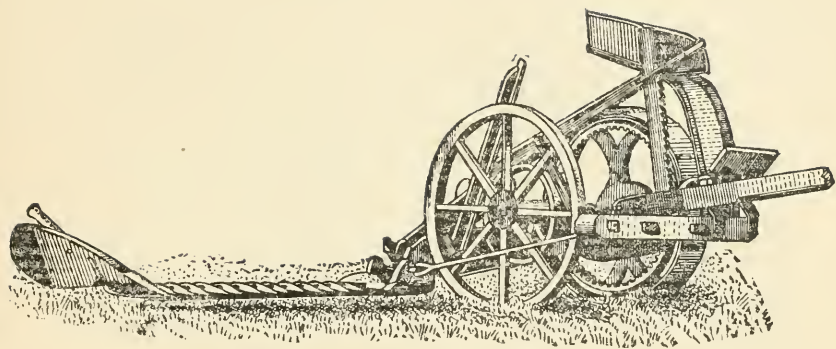


FIG. 60.—Wheeler Machine of 1857.

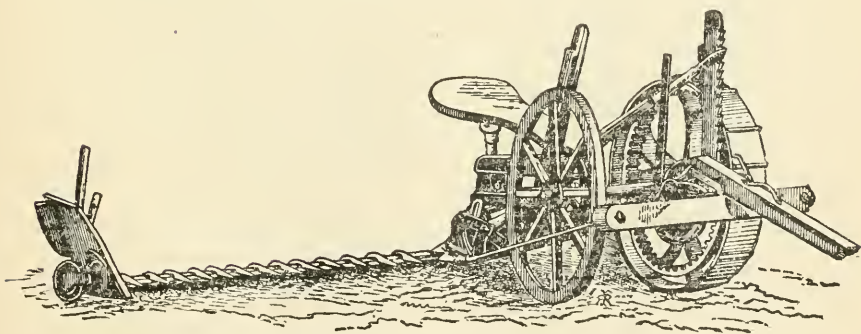


FIG. 61.—Wheeler Machine of 1858-59.

of that season, it became consolidated as a stock company, with the Burtis and Beardsley, and Barber, Sheldon & Co. firms, who were manufacturers of the same machine at Auburn, under the name and style of the Cayuga Chief Manufacturing Company. This company, in 1875, became consolidated with D. M. Osborne & Co. as a stock company, under the continued name of D. M. Osborne & Co., which firm continues their manufacture at the present time.

In 1857, Orrin H. Burdick manufactured about one hundred of these machines for Dean, Machachin & Alden. In 1858, Ross, Dodge and Pomeroy, in connection with Sheldon & Co., manufactured the same machines in the prison, and Barber, Sheldon & Co., who succeeded Sheldon & Co. in the prison, continued their manufacture up to 1866.

Several thousands of these machines were manufactured at Alliance, Ohio, and in lesser numbers at other places.

From 1854 up to the present time not less than 85,000 Wheeler machines have been manufactured in this country, and the whole number of two-wheeled hinged finger-bar machines manufactured in this country, up to the present time, will not fall short of 940,000.

The several modifications of machines of the "Wheeler Type," are very distinctly shown by the several and preceding cuts. The earliest, or 1854 machine, was destroyed before any picture of the same was obtained, but Fig. 57 is a fair representation thereof with the exception of the cutting apparatus, which was somewhat different, and is shown clearly in Fig. 58.

Fig. 59 shows the machine as used for mowing in 1856. The same machine was also used for reaping, the platform and reel not being shown in the illustration.

Fig. 60 is a modification of the same machine, as used in 1857; and Fig. 61 shows another modification as the machine was used in the years of 1858 and 1859.

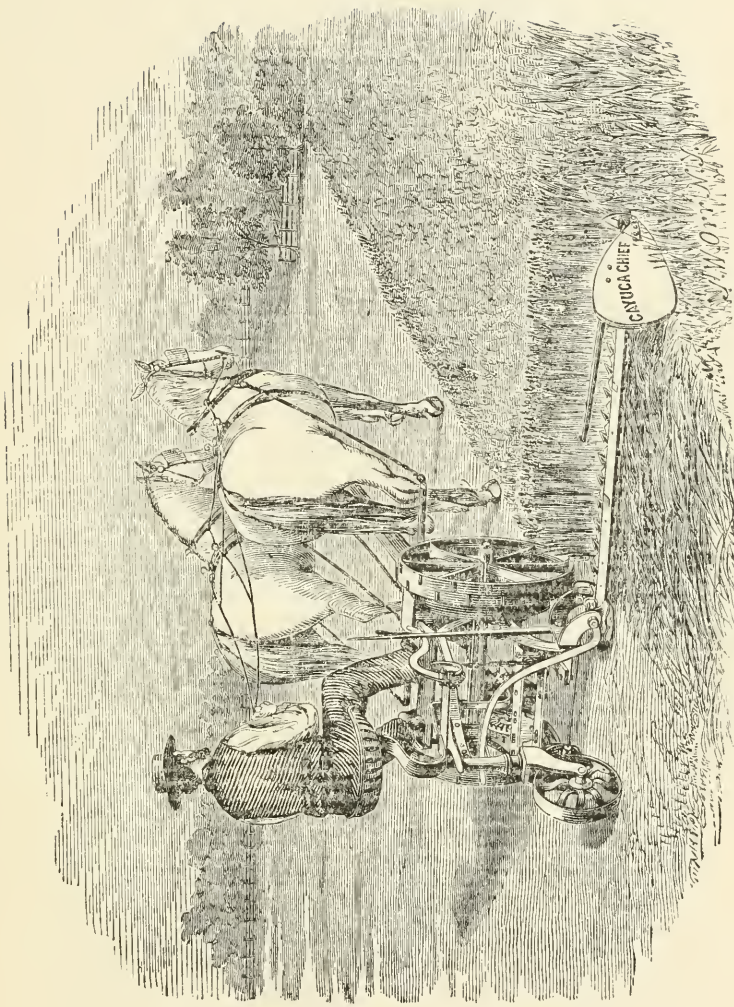


FIG. 62.—“Cayuga Chief” Mower in Operation. Wheeler Machine of 1860.

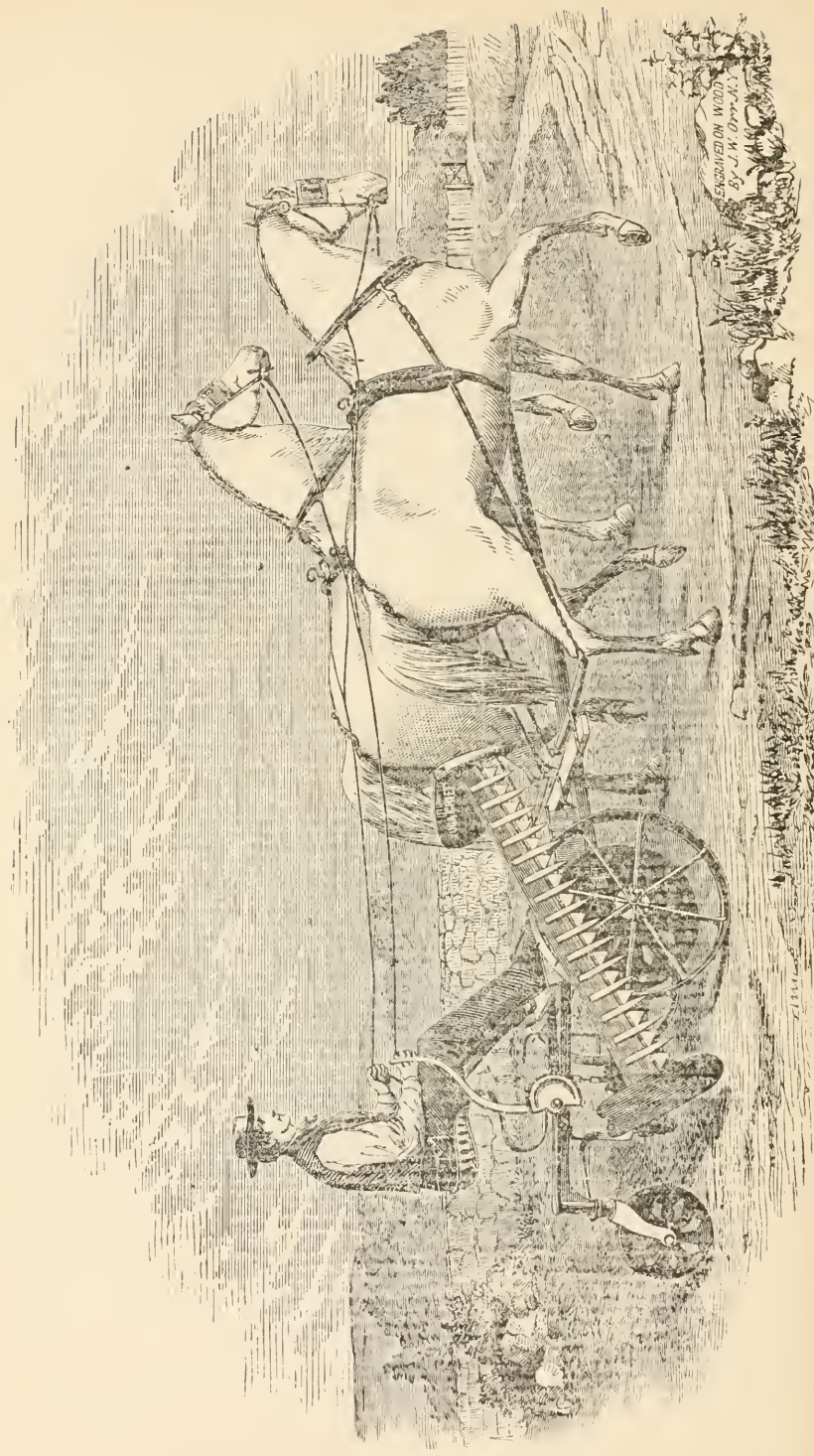


FIG. 63.—“Cayuga Chief” Mower with Cutter Bar Folded Up for Road—Wheeler Machine of 1860.

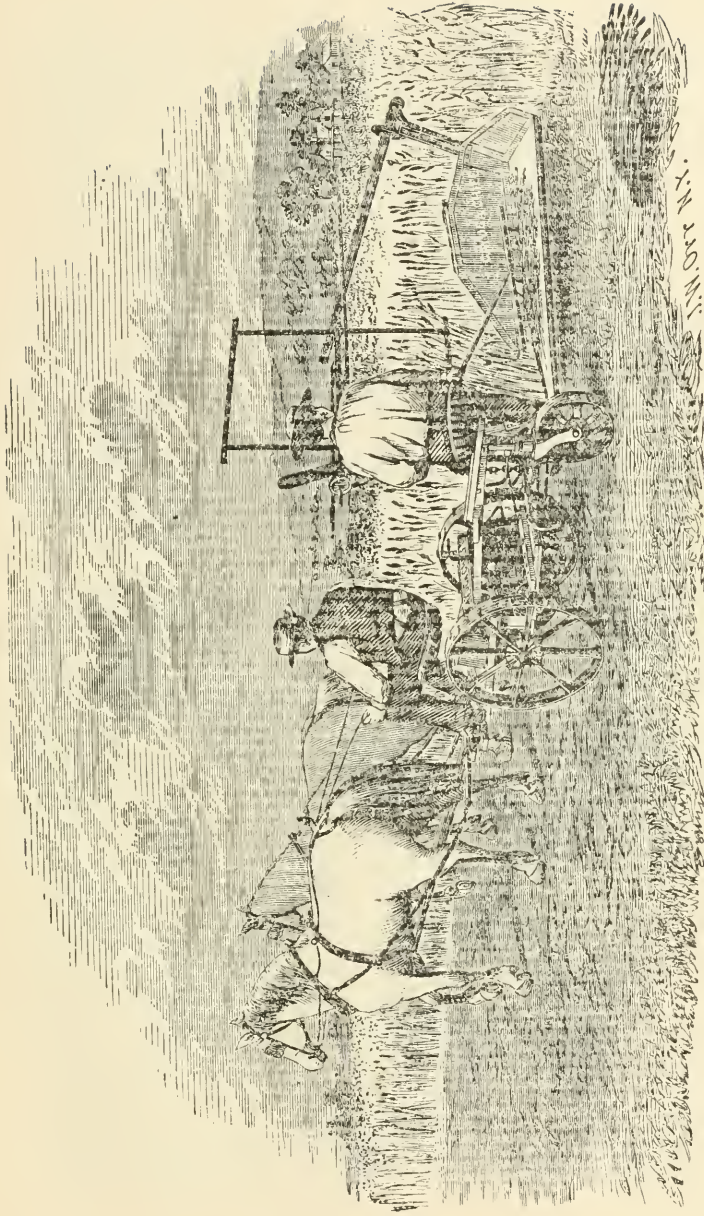


FIG. 64.—“Cayuga Chief” of 1860—as a Reaper.

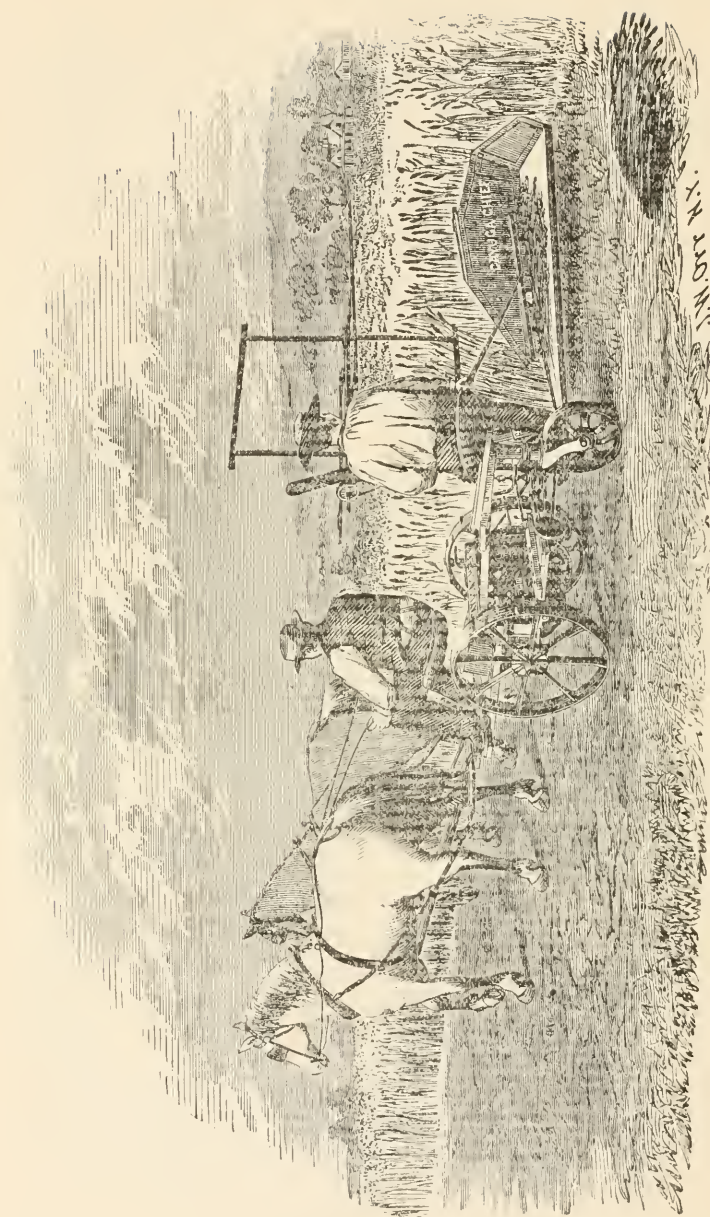


FIG. 65.—"Cayuga Chief" of 1861—as a Reaper, having Overhanging Reel.

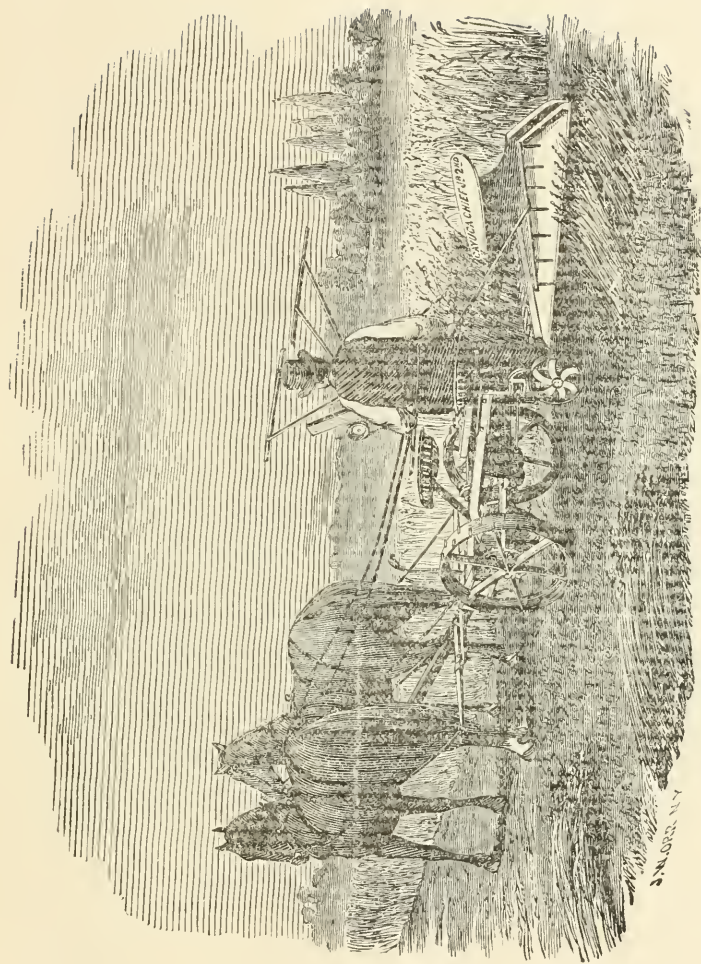


FIG. 66.—“Cayuga Chief,” No. 2, as a Hand Raking Reaper in 1862.



FIG. 67.—“Cayuga Chief, Jr.”—Mower of 1861.



FIG. 68.—“Cayuga Chief, Jr.”—on the Road, 1861.



FIG. 63.—“Cayuga Chief” as a “Dropper”—1864.

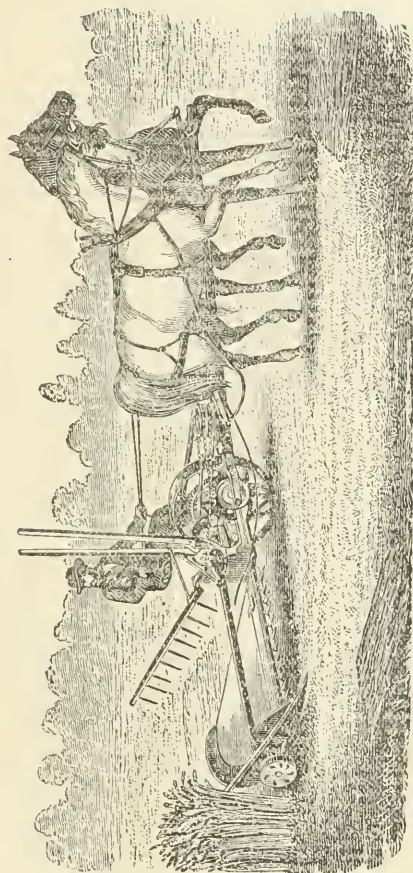


FIG. 70.—The Wheeler Single Reaper of 1893.

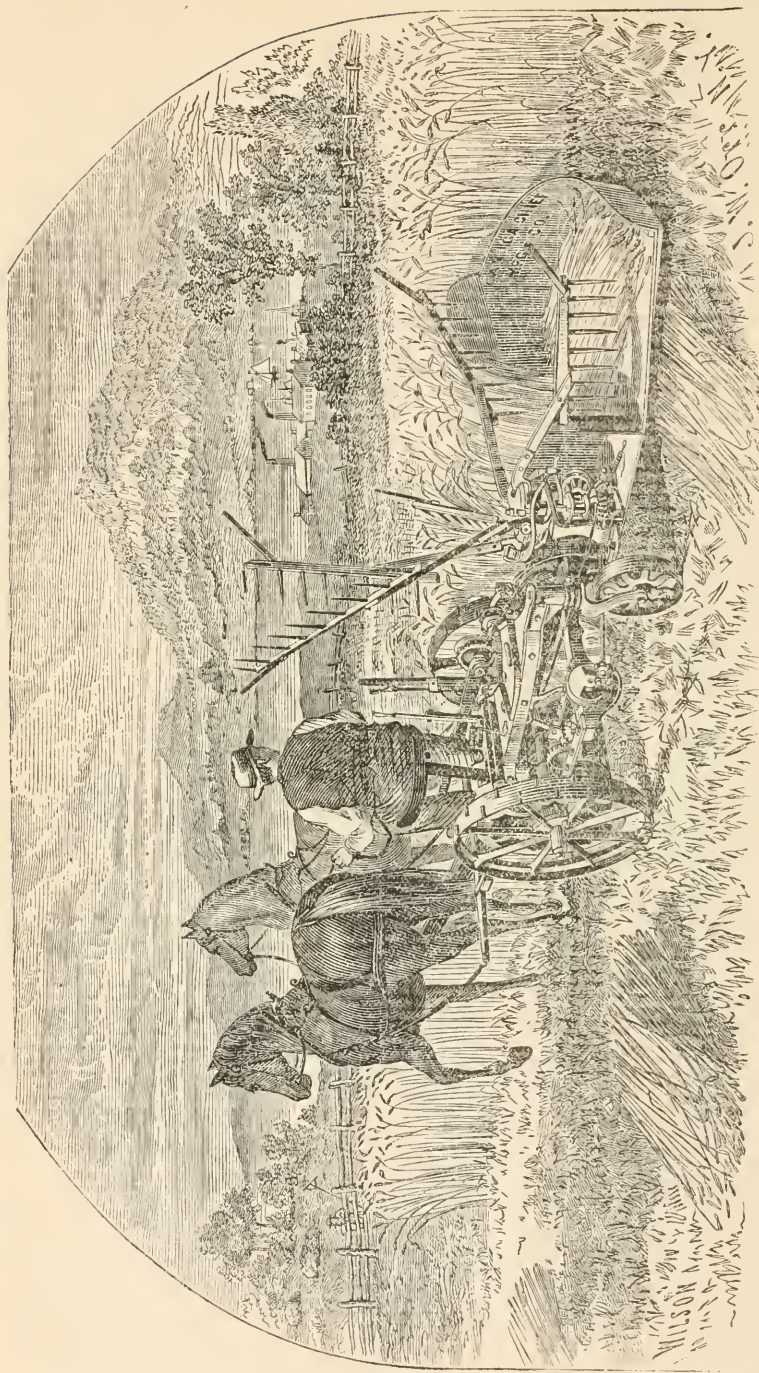


FIG. 71.—"Cayuga Chief" of 1877, with the Johnson Self-Rake.

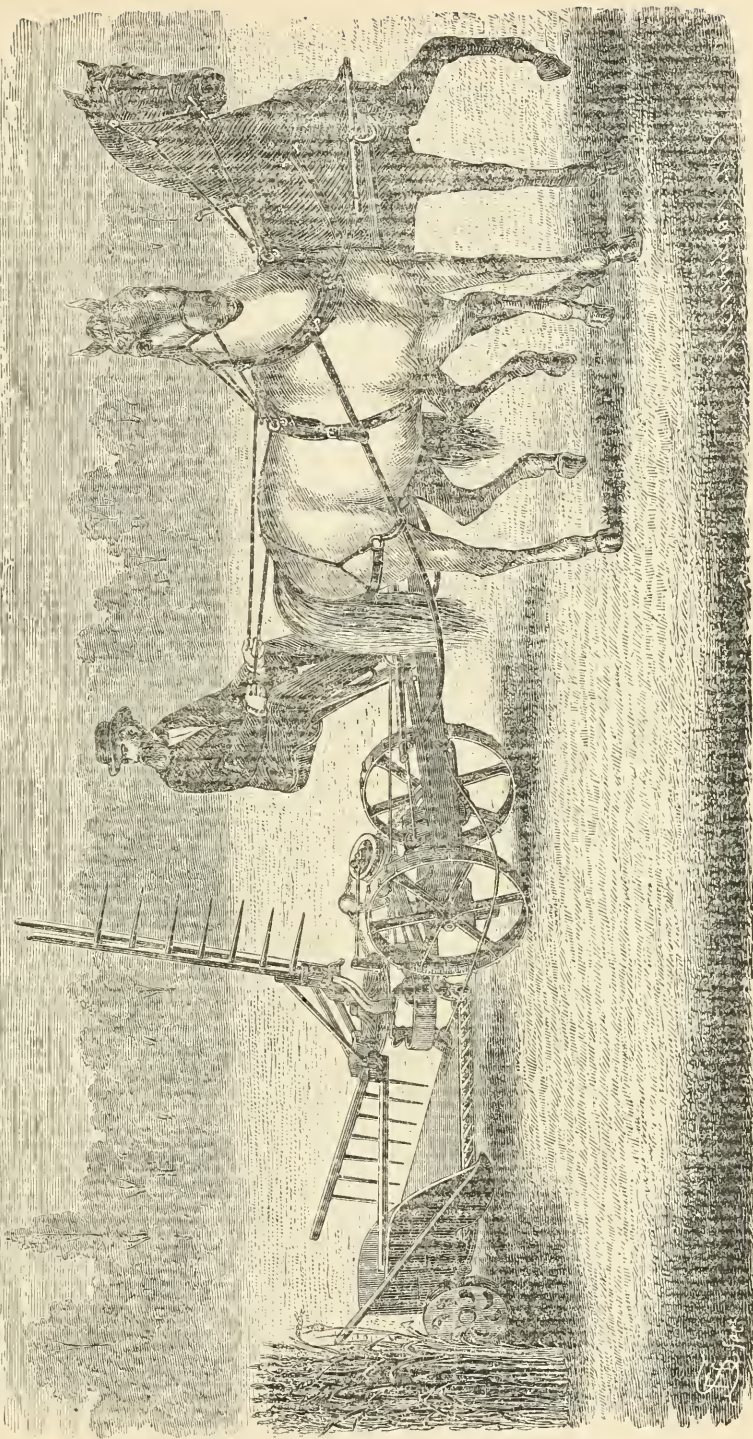


FIG. 72.—“Cayuga Chief” Self-Raking Reaper, No. 2, 1868.

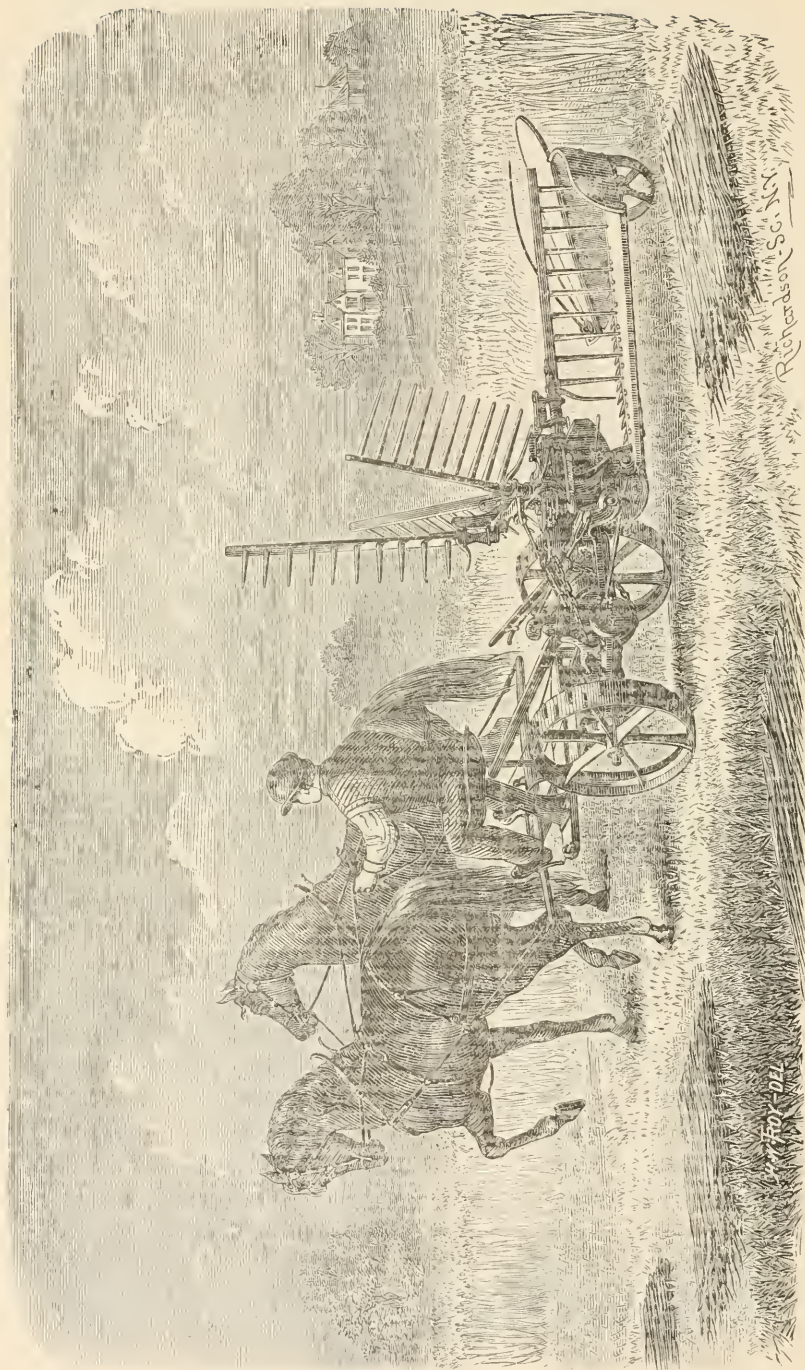


FIG. 73.—“Cayuga Chief” Self-Raking Harvester of 1889.

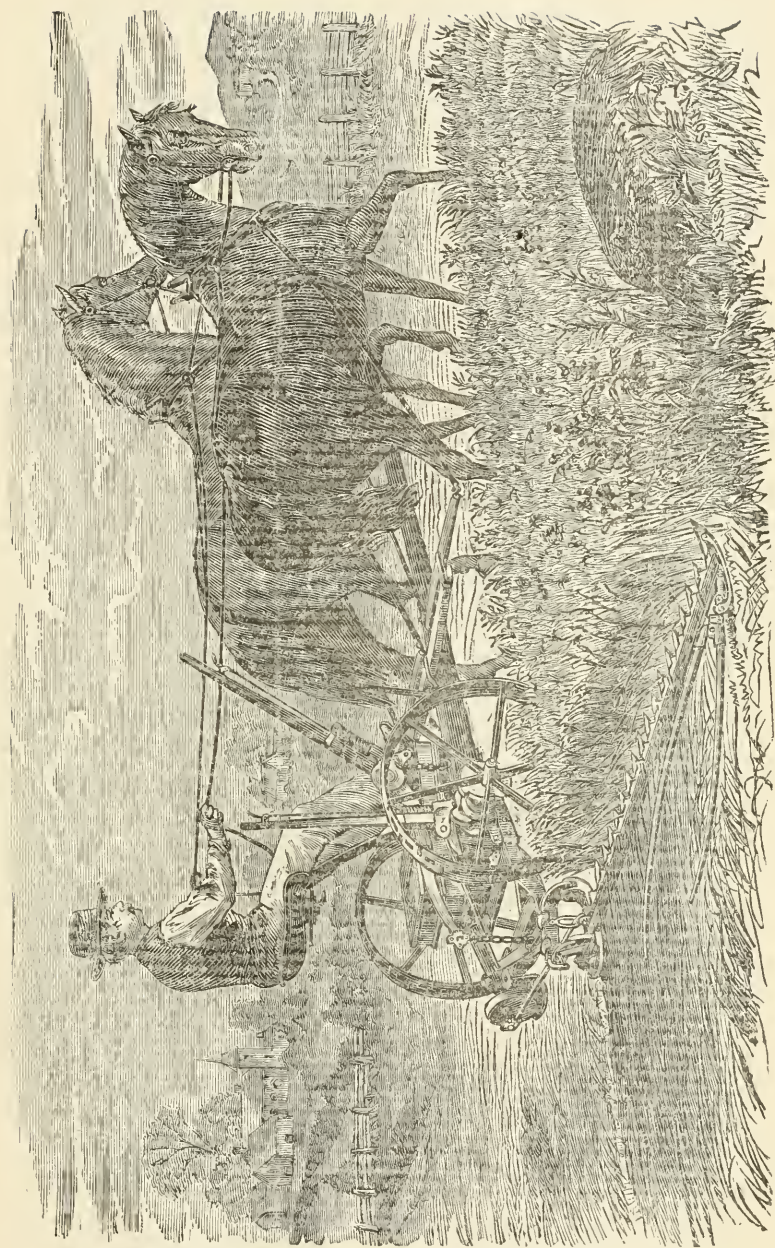


FIG. 74.—No. 6 Wheeler Mower, 1872.

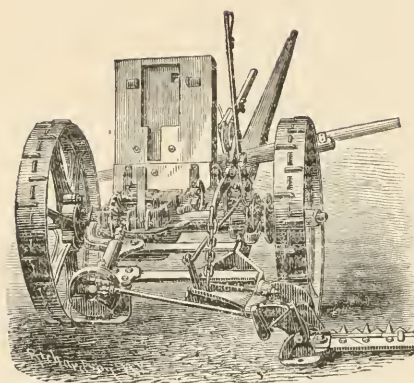


FIG. 75.—Wheeler Mower No. 6, with Cover Raised to Show Gearing.

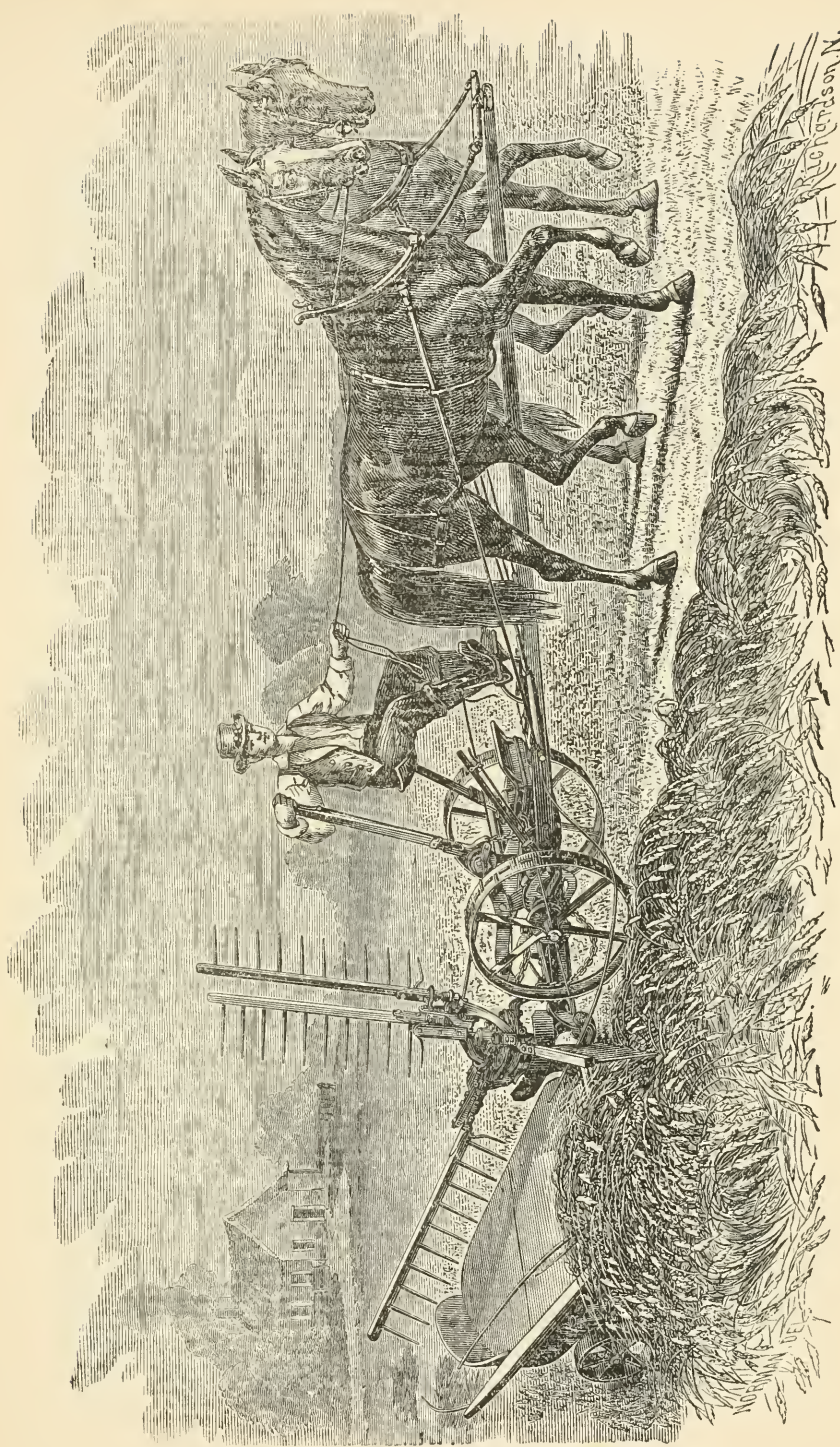


FIG. 76.—Wheeler No. 6 Combined Mower and Self-Raking Reaper—at Work in "Down Grain," 1873.

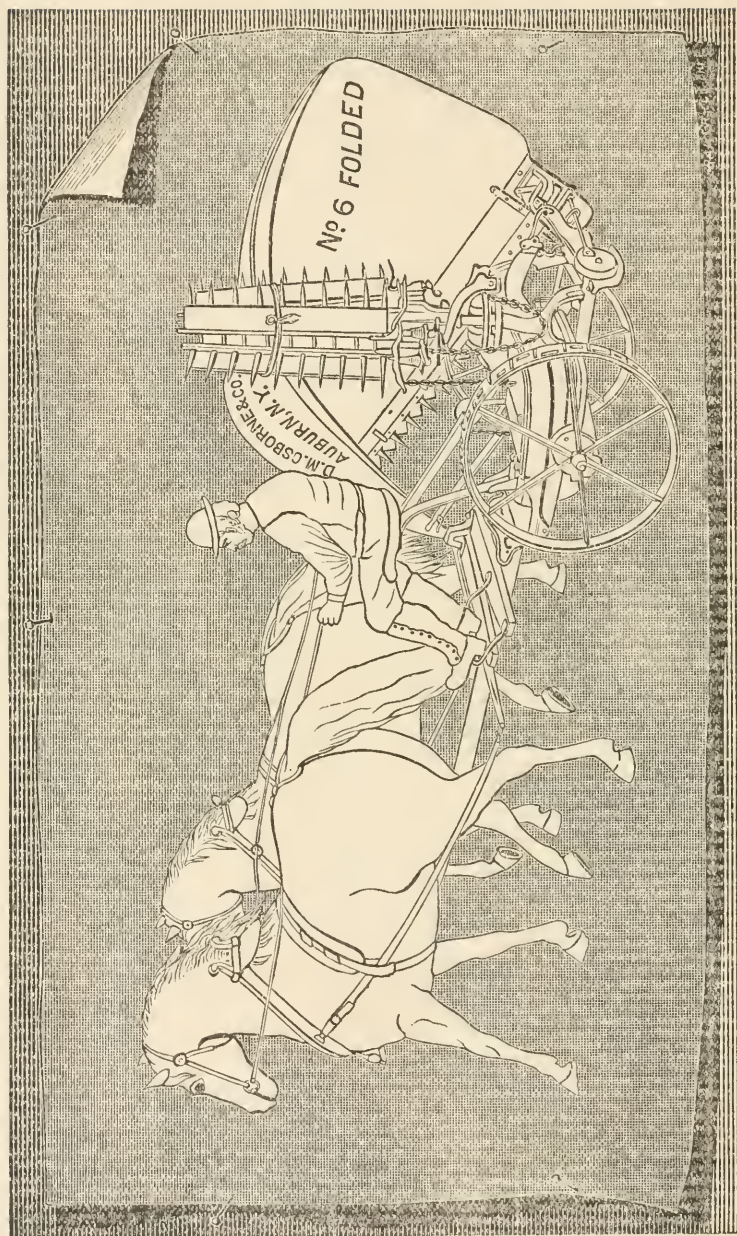


FIG. 77.—Wheeler Combined Machine No. 6, with Platform Folded. Mower and Self-Raking Reaper of 1875.

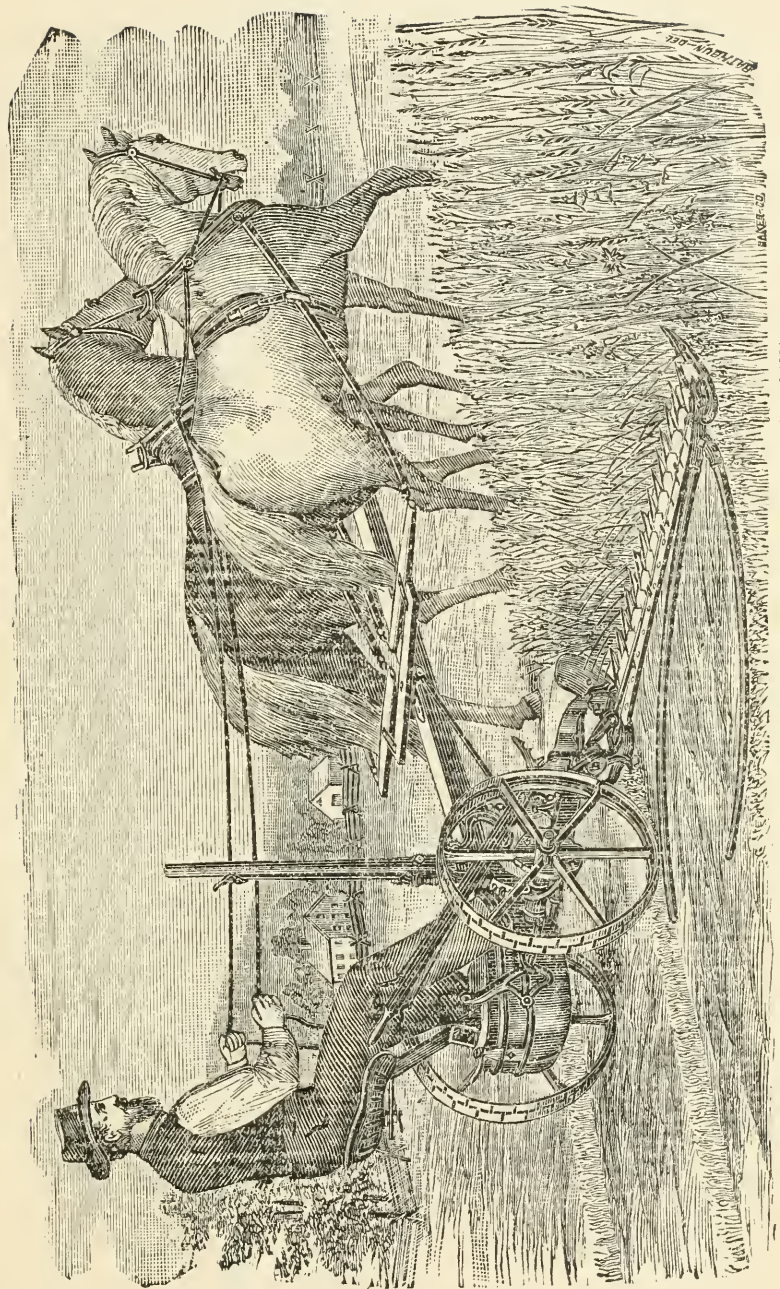


FIG. 78.—Independent Mower, No. 2, Front Cut. Wheeler Machine of 1881.

In 1860, the construction of the machine was changed by substituting wrought iron and steel for wood, and the distinctive name of "Cayuga Chief," adopted for it. Fig. 62 represents the machine as a mower, and Fig. 63 shows the finger bar folded and the machine on the road. This system of folding the finger bar around by the side of the machine, as shown, was adopted in the earlier machines and was covered by letters patent.

Fig. 64 represents the machine as used in 1860, for reaping. Fig. 65 represents the same machine as used for reaping in 1861, an "overhanging reel" being used. Fig. 66 represents a smaller sized "Cayuga Chief No. 2," as used for reaping in the year of 1862.

Fig. 67 represents a small mower, called the "Cayuga Chief, Jr.," as used in 1862; and Fig. 68 shows the same machine with the finger bar folded, and on the road.

Fig. 69 represents the "Cayuga Chief No. 1," in use as a "Dropper" in 1864.

Fig. 70 shows a one-wheeled self-raking reaper as used in 1866, and known as the "Auburn Harvester."

Fig. 71 is the "No. 1, Cayuga Chief," as used in the harvest of 1867, with the Johnston self-rake applied.

Fig. 72 represents the "Cayuga Chief," with self-rake attachment as used in 1868, two of the heads being what is known as "rolling heads." The same machine is shown in Fig. 73, with all "rolling head" rakes, and a different modification of the driving chain as in use in 1869 and 1870.

Fig. 74 represents the Wheeler No. 6 as a mower in use in 1872. Fig. 75 shows the same machine with the protecting cover raised to exhibit the arrangement of the gearing.

Fig. 76 represents the No. 6 as a "Self Raking Reaper" and as used in 1873. The same machine is shown in Fig. 77, with the finger bar and platform folded up, for traveling on the road, and Fig. 78 represents the "Wheeler front-cut

Mower" of 1881, and known at the present time as the "Osborne No. 2, Independent Mower."

In conclusion it may be stated that in preparing this article for the press, in the spring of 1882, it has been deemed advisable to introduce cuts to illustrate the descriptive matter and give a better understanding of the several subjects and their various stages of progress to the present state of development.

NOTE.—The preceding paper was read before the Society on the evening of December 21, 1880, instead of September 21, 1880 as set forth in sub-title, p. 91.



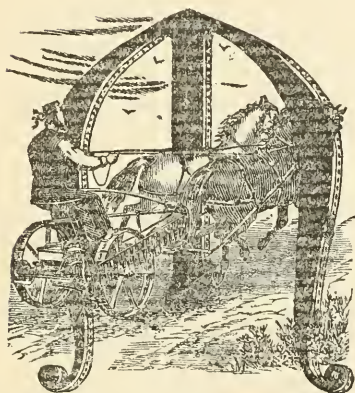
SUPPLEMENT TO
"THE INVENTORS AND INVENTIONS
OF CAYUGA COUNTY, N. Y."

Read before the Cayuga County Historical Society, at Auburn, N. Y.,
December 21st, 1880.

BY DAVID M. OSBORNE.



SUPPLEMENT TO "THE INVENTORS AND INVENTIONS OF CAYUGA COUNTY."



R. PRESIDENT :—I have one reason for regretting that some other member of this Society had not been charged with the work of writing a paper on "Inventors and Inventions of Cayuga County," and that reason is, that while no man understands the sub-

ject better or is better able to write such a paper than Mr. Wheeler, his modesty is so sensitive that he cannot speak of one inventor of Cayuga County with that freedom that another might. I therefore wish, with your permission, to add a short postscript to Mr. Wheeler's paper, and pay my tribute of respect to his inventive genius and to his industry and perseverance.

Cyrenus Wheeler, Jr., was born March 21st, 1817, in the town of Seekonk, Bristol Co., Mass., about three miles from Providence, R. I. When two years old his father moved to

Fall River, where he engaged in building cotton machinery and manufacturing cotton cloth. At an early age Mr. Wheeler worked in the machine shop and factory, beginning in the lowest and working up to the highest department, and at the age of 17 years was able to perform all the different operations required to convert the raw material into cloth. In 1835 he came with his father to this County, and settled on a farm one mile south of Poplar Ridge, where he lived for 29 years. Mr. Wheeler was a pretty good farmer, but his mind ran to machinery, and I judge from the complete workshops and the number of experimental machines which can now be seen about the farm where he spent those 29 years, that he was more intent in the invention and improvement of agricultural machinery than in hoeing his corn, or weeding his onions; and the Seed planters, Straw cutters, Horse Pitch Forks, and Mowing and Reaping Machines on his own farm testify to a busy life well spent in study and experiment.

He also experimented in his farming operations, and kept careful records of his tests extending through many years. But his most successful inventions were in the line of Mowing and Reaping Machines, and his crops on his farm were largely used and often sacrificed in practical tests of his inventions.

Manufacturers were slow in acknowledging and the farmers slow in applying his inventions, as has been the experience with nearly all inventors; but his industry and perseverance finally triumphed, and his success is attested by the fact that there is scarcely a Mowing or Reaping machine made in the world that does not carry on it some mark of Mr. Wheeler's invention, and I am glad to say that as long as his patents lived those inventions were acknowledged and royalties were paid for their use.

To attain this success, Mr. Wheeler has had to live a very

active life. He has told me that in the year 1863 he traveled in 18 States over 23,000 miles, including 40 trips between Poplar Ridge, where he lived, and Auburn.

It is to such men as Mr. Wheeler, Mr. Kirby, Mr. Burdick and Mr. Obed Hussey, who have devoted their lives to the improvement of machinery, by drawing from the sinews of iron and steel the work which but for them would have to be done by human labor, this country is largely indebted for its progress in the mechanic arts and the immense strides it is making in the development of its resources, and in taking its place, as it surely is, as the first nation of the world, first in resources, first in wealth, first in culture, and first in civilization.

It is the product of the brains of such men that enabled us to feed and maintain our army in the War of the Rebellion; the old men, women and children gathering the harvests, while the young men were fighting the battles. It enables the farmers of Cayuga County to do their own work, and send their sons and daughters to people the boundless prairies of Kansas, Nebraska and Dakota. It enables the almost countless emigrants from the Old World to settle and make homes in our forests. It enables one man to cut and bind twenty acres of grain in a day, instead of two acres, (and this has been done in your life-time, Mr. President.) It enables this country to grow a yearly surplus of two hundred million bushels of grain to send to the hungry people of Europe; and it enables a citizen of Cayuga County to say, that we have in this City (and I say this without egotism, but with the same honest pride which you or any one may say it), the largest manufactory of Harvesting Machinery there is in the world.

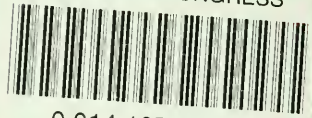
When the future writer on the subject of "Inventors and Inventions of Cayuga County," or of the State of New York, shall read his paper before your Society, he will place high

up in the list of names of men who have devoted their lives to invention and to improvements of the age, and who have done their country good and faithful service, the name of Cyrenus Wheeler, Jr.; for his name is inseparably connected with the history of harvesting machinery, and will remain so as long as the ripening grain shall wave over our hills and our valleys, and as long as this Republic remains true to its gratitude for her sons who work for her glory.



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